Together

What's Ahead for Our Indians?
By OLIVER LA FARGE

Men to Match Our Missiles
By RALPH W. SOCKMAN

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Midmonth Magazine for Methodist Families June 1958

Together

Established in 1826 as CHRISTIAN ADVOCATE

The Midmonth Magazine for Methodist Families

"Is thy heart right, as my heart is with thine? . . Dost thou love and serve God? It is enough. I give thee the right hand of fellowship."

John Wesley (1703-1791)

JUNE 15, 1958 **Vol. 2, No. 6**

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Guests were filling the sanctuary, the bridal party was nervously awaiting the *Wedding March* — when flower girl Jody Wiggins began to hiccup. But June bride Shirley Ochsner administered a time-honored remedy, and minutes later became Mrs. Richard Amack in Sutton, Neb. Ivan Dmitri, who took this photo, is featured again on pages 34-42.

PENN'S TREATY

William Penn, often jailed in England for his religious and political beliefs, resolved that his American lands would be strongholds of liberty and justice — for Indians as well as settlers. Most famous of his Indian treaties was signed June 23, 1683, near what is now Philadelphia. The legend on this colorful old painting by Edward Hicks incorrectly identifies the year as 1681.

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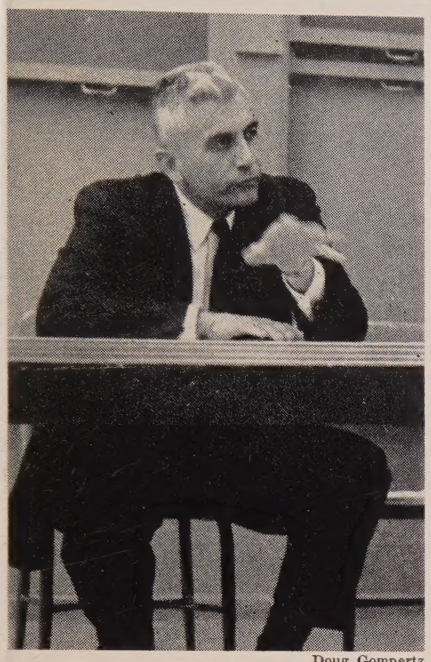
PENN'S TREATY with the INDIANS, made 1681 with out an Oath, and never broken. The foundation of Religious and Civil LIBERTY, in the U.S. of AMERICA.

JUNE, 1958

SAN FRANCISCO Area *NEWS* Edition / Together



Doug Gompertz

New president of San Francisco State College, Methodist Glenn S. Dumke, addresses the campus Wesley Fellowship.

'Way' in 14th Showing

The Way television series, produced by Methodists, is having its 14th showing in California-Nevada, appearing each Sunday at 1 p.m. on KTVU, Channel 2, in Oakland.

San Francisco was host May 13-15 to one of five regional training conferences for the next series, "Talk Back."

Spokane Host to Japanese Conference

For the third time in four years, the annual session of Pacific Japanese Provisional Conference will be held in a new church building. Highland Park Church, Spokane, will be host to the June 24-30 meetings, first ever held in Spokane.

Highland Park Church, whose name was changed from Grant Street in its relocation, will be consecrated by Bishop Tippett two days before conference opens.

Although official sessions do not begin until June 27, Bishop Tippett will be on hand the entire week, will speak Tuesday and Wednesday evenings and Wednesday morning, in preliminary meetings.

Preliminary sessions will involve committee meetings and reports.

Friday's program will include communion service at 9 a.m., a tea honoring Mrs. Tippett and ministers' wives, and a banquet. Annual meetings of laymen's and women's organizations are planned for Saturday afternoon.

Sunday's program will include the conference worship service at 10:30 a.m., with Bishop Tippett preaching; final reports; appointments; fellowship dinners; and

Summer in Japan

Three California-Nevada pastors will go to Japan this summer as part of the annual evangelistic mission to Japan directed by Dr. Lawrence Lacour of the General Board of Evangelism.

The Rev. Kenneth W. Adams of First Church, Fresno; the Rev. W. A. Sanders mass meetings for Isseis and Niseis.

of North Sacramento; and the Rev. Robert W. Moon of San Leandro were nominated by the bishop and are being sent by their churches.

During July and August they will work as missionaries in designated towns establishing churches and helping Japanese ministers prepare for continuing work.

To Attend Tokyo Meet

Two of 67 official American Methodist delegates to the 14th World Convention on Christian Education in Tokyo in August will be from San Francisco Area.

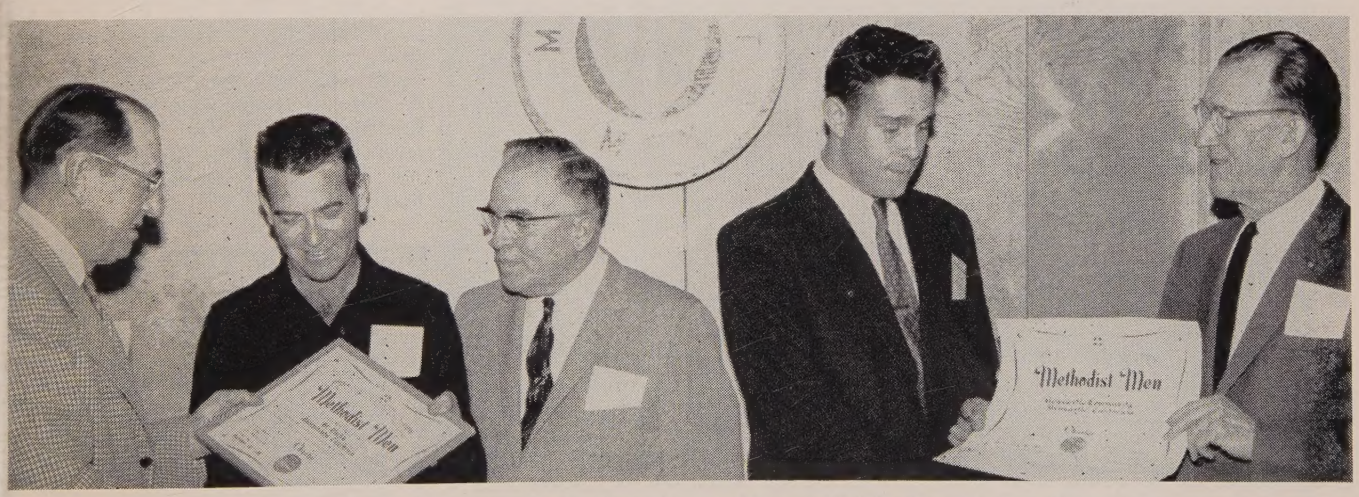
They are the Rev. Robert N. Boswell, executive secretary of California-Nevada Conference Board of Education, and the Rev. J. K. Sasaki, pastor of West Los Angeles Church.

Sasaki also will conduct a Japan Seminar, which is still open for participants. The group will leave Seattle by air July 24 and will tour Japan July 26-Aug. 6 for meetings with leaders and others, for study, and for sightseeing.

Want More Retreats

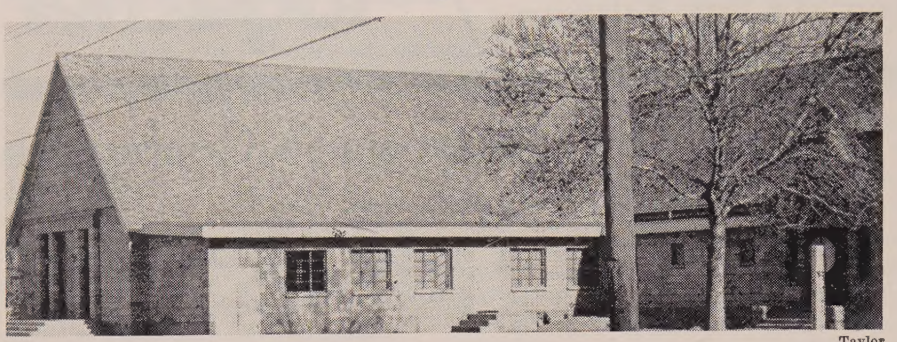
More than 30 college and seminary students planning to enter the Methodist ministry participated Mar. 23-24 in a retreat with the conference Board of Ministerial Training.

Procedures for candidates, problems facing young ministers, and other relationships were discussed. This first retreat was well received.



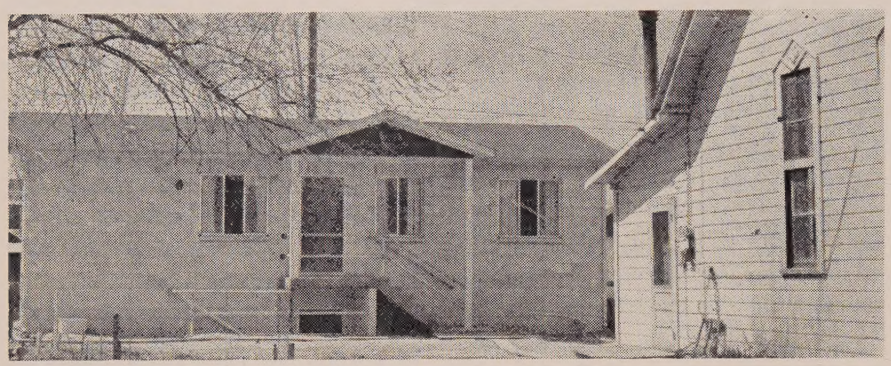
Two charters are presented for the new Methodist Men's Club of Newcastle-Penryn Charge: from left, Col. Frank Paul, Sacramento-Nevada District lay leader, giving charter to John Lewelling, president, while the Rev. Dwight M. Iles looks on; George Kostenko, secretary-treasurer, receiving other copy from Thomas McIntire, Roseville, associate lay leader, Sacramento-Nevada District.

New Buildings in Nevada

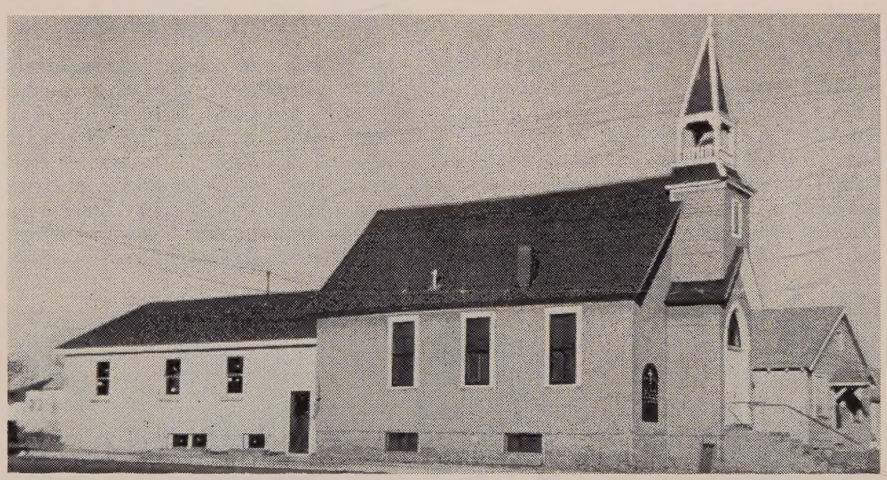


Taylor

In Fallon, Nevada, this new Epworth Church sanctuary was consecrated Mar. 30 by Bishop Tippett. Social hall and kitchen are in the basement of the building.



This is the new education building at Battle Mountain, Nevada, consecrated Mar. 30 by Bishop Tippett. The $14,000 unit includes a social hall and a kitchen.



The Carlin, Nevada, church addition will serve as an educational-social building. Adults donated 2,922 hours of labor, young people 413 hours. Cost: $11,000.

Urge Nuclear Study

Election of officers and consideration of nuclear testing dominated this year's conference Youth House of Representatives.

The representatives of local Methodist Youth Fellowship and Wesley Fellowship groups studied nuclear testing implications in 15 seminars and brought out conclusions, including a call for Christians to be better informed on testing and to consider testing in the light of Christian love.

They urged local groups to study and take a stand on issues and to let their stand be known. They urged the State Department to continue approval of cultural exchange programs as a means of lessening tension among nations. A petition seeking cancellation of nuclear tests was to be sent to local groups for action.

The gathering elected these new conference officers:

Wesley Fellowship—president, Dick Ernst, Temple-San Francisco; vice-president, Ron Murdoff, Napa; secretary, Carol Hume, San Mateo; student commission, Keith Jacoby, First-Sacramento; employed youth, Carol Chappell, El Cerrito; service projects, Elwin Stocking, Napa; social action, Mike Johnson, Burlingame; fall events, Diana Biller, Pacific Palisades.

MYF—president, Jim Lynn, Burlingame; vice-president, Jim Metcalf, Galt; secretary, Leila Walker, Santa Rosa; Christian faith, Dave Lutes, Burlingame; witness, Jackie Dewell, First-Hayward; outreach, Phil Hall, Burlingame; citizenship, Eric Rasmussen, Taft; fellowship, Dick Jones, Visalia.

New district WF chairmen: Central-Sacramento, Patt Austin, North Sacramento; Fresno, Dick Bowman, Corcoran; Metropolitan, Bud Whitney, El Sobrante; San Jose, Carol Shumaker, First Alameda; Shasta, Robin Blomquist, Corning.

New district MYF presidents: Central, Don Brand, Central-Stockton; Fresno, Lee Gallaher, Kingsburg; Metropolitan, Dave Krumpe, Park Presidio-San Francisco; Redwood Empire, Dick Maier, Napa; Sacramento-Nevada, Kathy Parsons, First-Sacramento; San Jose, John Beyer, Campbell; Shasta, Ken Fries, Trinity-Chico.

RIDING . . .

THE CIRCUIT

A "flying start" was given the every-member canvass at Galt Church this spring as the Rev. Russell Harris of Dos Palos, one of Central District's advisers on stewardship, visited Galt in his own airplane.

Only nongovernment body providing both food and workers to aid migrant families in the Exeter area during the heavy spring rains was Exeter Methodist Church, says Tulare Welfare Department.

Dallas Wood of First Church, Palo Alto, was elected to a term on the board of trustees, Foundation for Evangelism.

New members of parsonage families include Richard Allan, born Feb. 19 to the James Etheredges of Colusa; Susana, born on Apr. 6 to the Frank Iritanis of Oxnard; Nona Michele, born Apr. 10 to the Donald Cunninghams of Chowchilla; Eric Samuel, born Apr. 13 to the Ivan Jay Balls of Freedom; Pamela Jean, born Apr. 16 to the William Porters of Berkeley.

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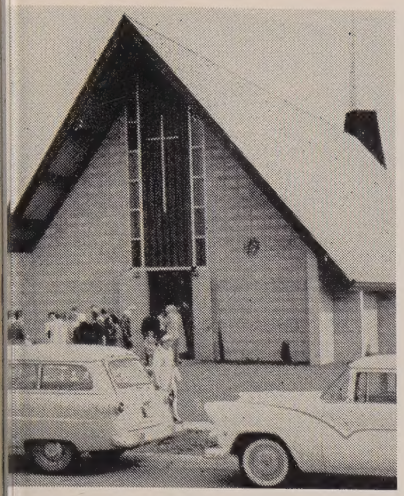

s $98,000 sanctuary, first unit to be t at Tracy Church's new location, consecrated by Bishop Tippett.

00 at 'Fellowship Days'

California-Nevada's first Epworth Fel-ship Days—for worship, singing, and p reunion—drew nearly 100 persons First Church, Fresno, and Trinity rch, San Francisco, in April.

The Epworth group, "for those whose dren are grown," planned the gather-s under the conference Board of Edu-on, and the Rev. Robert Boswell, cutive secretary, chaired both meetings. peakers were the Rev. Ada Hocking of Paul's Church, Fresno, and the Rev. ne Carter, Metropolitan District super-ndent. Hosts were Mrs. Grace Hall Fresno and Oscar Garden at San ncisco. Albert Good of Epworth rch, Berkeley, led devotions in San ncisco.

Leaders Die

Deaths of two former ministers of this ference and of a former missionary e been reported.

The Rev. David C. Williams of Madera Mar. 27. Active in the ministry for years, he was also a physician and ed a term as state assemblyman. He once supervisor of the state's insti-ns for the insane and was reportedly first Scoutmaster in California.

The Rev. George M. Richmond, pastor Central Church, Sacramento, more n 50 years ago, died Jan. 26, at age

Dr. Allie Spencer Gale, wife of the v. Frank C. Gale, minister of visitation Trinity Church, Bakersfield, died in March. The Gales were missionaries China's Yangtse Valley from 1908 to 1. During the latter part of World r II, she escaped from the Japanese operated a large hospital in western na.

The Rev. George Uyemura of Denver s called to Japan in April by the illness his father, who died before his son's ival.

Warren Goes to Largest N.Y. Church

First change of pastorate for the Taylor Memorial Church, Oakland, since 1940, took place this month. The Rev. Charles L. Warren became pastor of St. Mark's Church, New York City, largest in New York Conference, and was succeeded by the Rev. Robert D. Hill of New Orleans.

Dr. Warren has been active in the conference program, most recently as chairman of the Board of Missions committee on urban life. He was a delegate to the 1952 General Conference. Dr. Hill is a member of the General Commission on Public Relations and Methodist Information.

Bishop Tippett also announced these changes in ministerial appointments:

The Rev. Wendell Kramer is now West Coast director for Heifer Projects, Inc. Formerly associate pastor at Centenary Church, Modesto, Kramer shepherded the conference's gift of livestock to Thomas Harris' mission station in Sarawak a year ago. He also was executive secretary of the conference Board of Education, 1941-46. Kramer will continue to work out of Modesto, near the Tuolumne Co-operative Farm he started 12 years ago as a practical demonstration of Christianity in social and economic life.

New professor of Bible at College of the Pacific will be the Rev. Arthur H. Maynard, who has been chairman of the department of religion at University of Miami. Succeeding Dr. George H. Colliver, Dr. Maynard is a specialist in biblical literature, has taught at Willamette University and has been both pastor and director of Christian education. He is transferring from Florida Conference.

The Rev. Robert H. Stewart, who has been director of Wesley Foundation at University of Arizona, Tucson, for six years, will become director of religious activities at College of the Pacific, a new position. His work will be with students, faculty, Stockton churches, and the conference, including direction of the chapel program, teaching, and counseling.

Frank G. Lankard, retired supply will be assistant at Los Gatos; Byron Lee Roberts transferred from Louisiana Conference; Donald H. Bishop transferred to Iowa-Des Moines Conference; Pio J. Daba transferred to North Iowa Conference.

Hold Teachers' Schools

Three laboratory and observation schools for children's teachers of several denominations are slated this month, according to Miss Jessie Todd, conference director of children's work. Last year, 88 Methodists attended such courses in this area.

The laboratory school is June 15-20 at Trinity Church, Berkeley, and includes an invitational seminar for those preparing to teach in laboratory schools, conducted by Miss Margie McCarty of the General Board of Education staff.

Observation schools will be June 22-27 at First Church, Eureka, and at Hayward Congregational Church.

Methodists in Key Roles

Methodists provided the bulk of leadership for two interdenominational training sessions in April sponsored by the Northern California-Nevada Council of Churches. They will aid with a National Council workshop in July.

The workshop for the ministry to the aging had the Rev. Gene W. Carter, Metropolitan District superintendent, as co-chairman and speaker. Other guidance for the 40 attendants came from workers in senior citizen programs at Trinity,

Taylor

Communion service from one of the mining camps on the old Bidwell Bar circuit of gold rush days was examined at the first conference Showcase of History by the Rev. J. W. Winkley, the Rev. Fredric H. Busher, and the Rev. L. L. Loofbourow.

Grace, and Hamilton churches, San Francisco.

In the church architecture conference at San Leandro Church, leaders included the Rev. Fred Wilken of Grace Church, Fresno, on worship, and Miss Jessie Todd, conference children's work director, on Christian education.

Wilken will be an instructor at the National Council of Churches' every-member canvass directors' workshop July 6-11 at Asilomar, Calif. Others will be Dr. Paul Shelford, executive director of the Northern California-Nevada Council, and Arthur O. Rinden, director of the NCC stewardship and benevolence.

New Buildings

Following a campaign that brought in more than $41,000, ground was broken May 25 for the sanctuary and social hall for **St. Mark's Church, Bakersfield.** The sanctuary will seat 450. The social hall will be in the basement. Ernest Wattenbarger was fund-campaign chairman.

After completing a new three-bedroom, family-room parsonage, **Trinity Church, Colusa,** is ready to start construction on educational-social facilities, for which $40,000 has been raised. The parsonage, a mile from the church, was consecrated Apr. 13.

Dedication was May 4 for the new home of the **Fresno State College Religious Center,** 2311 E. Shaw Ave., an interdenominational building in which Fresno Methodist churches participated. Director of the program is the Rev. Carroll Moon, member of California-Nevada Conference.

First phase of a three-year building program has been launched by **Kerman Church.** The initial unit is a $16,000 L-shaped structure for 11 classrooms and parlor. Parsonage replacement and curb-sidewalk installation will follow. William Sebastian is chairman of the trustees.

Nearly 100 persons attended the $50-per-plate dinner at **Parlier Church.** Proceeds will go for extensive building repairs. Earl L. Coleman was program chairman. The Rev. Tully C. Knoles, chancellor of College of the Pacific, spoke.

Grant Street Church, Spokane, held its final service on Palm Sunday, then moved to its new location to lay the cornerstone of Highland Park Church that afternoon. The new building was put to a real test a month later as some 2,100 persons were served in two nights of the annual sukiyaki dinner. Co-chairmen of the dinner were Ada Honda and Connie Sekijima. The rocky site has been transformed into a Japanese rock garden, which was the subject of a four-color, six-column photo in the Spokane *Daily Chronicle.*

On Sunday evening, June 15, **Central Church, Stockton,** bids farewell to its old downtown building before moving to a new site on the north side. The program will be an oratorio, "The Temple," directed by Arthur Holton, with narration written and spoken by Arthur Farey.

Taylor

Newly elected California-Nevada Conference Woman's Society officers talk with Mrs. Ted Baun, president, (left): Mrs. R. A. Hazelrigg, Seaside, secretary of literature and publications; Mrs. Emma Baumgardner, Tracy, Christian social relations and Mrs. Harold Engdahl, Mt. Shasta, secretary of children's work. Annual meeting was held at San Jose.

Women Prepare for School of Missions

Following the annual meeting attended by some 800 persons, attention of the California-Nevada Woman's Society of Christian Service is centered on schools.

On the theme of "Prepare Ye the Way," the annual conference School of Missions and Christian Service will be Aug. 11-15 at College of the Pacific. Credit courses will be provided on the Middle East, North American Neighbors, Other Cultures, and Isaiah.

The school will be preceded by the Wesleyan Service Guild Weekend Aug. 8-10.

California-Nevada will provide much of the leadership for the WSCS Western Jurisdiction School of Missions and Christian Service at Salt Lake City, June 23-27.

Dean for the fourth year will be Mrs. F. W. Batten of Dos Palos, jurisdiction secretary of promotion.

Teachers will include the Rev. Robert N. Boswell, executive secretary of the conference Board of Education. Jurisdiction officers in charge of clinics include Mrs. Warren A. Bonner of Woodland, missionary personnel, and Mrs. Clarence Jones of First Church, Reno, Wesleyan Service Guild.

At the annual meeting in San Jose, it was announced that the organization had increased its Woman's Division pledge for 1958-59 by $5,000 to $112,000.

The speaker was the Rev. Dodds Bunch of Centenary Church, Modesto, who stressed that Protestant missions are taking both the Bible (evangelism) and spades (willingness to work) to South America. He reported on many kinds of "marching feet"—children's in mission schools, slippered feet in schools for the well-to-do, babies' feet in orphanages, dirty feet in slum areas, bare feet of natives outside the cities.

The meeting reported sending the conference's first youth delegate to the WSCS assembly at St. Louis, Miss Betty Shore of Wesley Church, Bakersfield.

The only new district president not previously reported is Mrs. Wilford Smith of Pacific Church, Sacramento, for Sacramento-Nevada.

Set Monthly Luncheons

The fourth Tuesday of each month has new significance for Bay area Methodist Men.

It was decided in March to have a luncheon meeting of Methodist Men working in San Francisco, or in the city for that day, from 12 to 12:55 p.m. on fourth Tuesdays, at Glide Memorial Church. Reservations are to be made with the church by the previous Monday.

First contribution from anywhere in the nation for the General Board of Lay Activities' revolving fund for every-member canvass materials came from the Tracy Methodist Men's Club.

Newest Methodist Men's Clubs include: Florin Japanese Church, where William Taketa is the first president.

Montague, headed by Tom Lennon, and chartered May 6.

St. Paul's Church, Reno, led by William Hollcroft. This church was only six months old when the club was chartered.

Geneva Avenue Church, San Francisco, headed by Walter Crim, building contractor, and chartered Jan. 17.

SNARED BY JUNE

June is booming through the hills
Calling out the leaves and grasses
(Greener than I dared remember)
Singing with each day which passes.

June is stirring in my garden
Twined around my early peas
Crisping up a spinach leaf
Kind as prayer, quick as bees.

June is dancing in your eyes
Sparkling like the sunbeamed dew.
Oh! I am caught by years of Junes
Loving most the June of you.

—HELEN SUE ISELY

Selected Bits from Your

Letters

ivided Chancel 'Off the Beam'

DWIGHT LUDWIG
Hendersonville, N.C.

For two years we have subscribed to OGETHER and like it very much. But me of its writers and architects are ff the beam." I've been a Methodist my life and have sung, in the choir d as a soloist, since I was 14. At pres- t I am directing a choir, and feel ongly that Methodists do not want lit or divided chancels. A new $300,000 urch near here has placed its choir ck in pigeonholes on each corner. The oir should be in a prominent place.

iddling While Rome Burns'

HERBERT G. LUSCOMBE, *Pastor*
Grandview, Wash.

I am distressed by *What About Those ll-Night Graduation Parties?* [April, ge 26]. What has happened to our urch, which had its origin in long ght vigils of prayer? Your criterion what is right seems to be determined the popular custom of the many. ould not The Methodist Church take stand along with its Master, Jesus rist, in promoting the highest goals of d's kingdom via spiritual practices stead of condoning the great secular ve which threatens to engulf us? hen young life stands at high-school duation, what a more excellent way would be if these youths were chal- ged by the church that would be thered for their future destiny in ayer instead of fiddling while Rome rns.

fter-glo' for Seniors

HELEN C. SWEITZER
Altoona, Pa.

As a 1957 high-school graduate, I was terested in *What About Those All- ght Graduation Parties?* Our high hool has had an "After-Glo" after r prom for the last three years. This rty is sponsored jointly by the parents d the school. After the prom, the niors and their guests rush home and ange into casual clothes and go to e local amusement park where a well- anned program is under way. This ogram includes anything a teen-ager es to eat; dancing, games, swimming, d other events. I wouldn't have issed it for anything.

Before this party was started there as a lot of drinking and reckless driv- ing and things that caused everyone concerned to feel ashamed later. Things sometimes happened that made it hard for some of the students to find work because of the record they had to present to the employer. . . .

Why Do Choir Directors Beat?

WILLIAM C. McCULLOCH
Portland, Ore.

As a lifelong Methodist, may I suggest that choir directors of our churches desist from beating time (in sight of the congregation) for anthems, responses, or hymns? To the worshipers, it is an annoying and distracting practice. To be sure, it enables the director to be seen of men. But I do not remember any recorded instance of commendation by Jesus for any person for pushing into the limelight.

No competent director needs to lean on such a crutch. . . . If a director must beat time for his singers, let him do it only in rehearsal.

We've wondered about this, too. What do you choir directors say?—EDS.

He Can 'Read' the Covers

MASAO HANZAWA, *Meteorologist*
Kamakura, Japan

I enclose a snapshot of my son, Masaki, 5. He is our only son and has no brother or sister. But he never feels loneliness because he is always living together with TOGETHER. He can "read" only a cover picture of TOGETHER since he is able to find his playmates there.

For only son: playmates in TOGETHER.

I became a Methodist while I was in the States (Tallahassee, Fla.) three years ago as a graduate student at the Florida State University. Since I was dispatched to the States from our government, I am now at the Japan Meteorological Agency, which is a governmental weather bureau in the service of our country.

Barnabas Takes a Bow!

AMY ALLYN
Los Angeles, Calif.

As a recent subscriber, I wish to say that your *Looks at New Books* is a vital and interesting department. I feel that it is important to buy and read clean literature, and I appreciate your help in selecting the books I really want to read. Let me add a thank you, too, to our own Bishop Kennedy for *Browsing in Fiction.*

In response to our recent query as whether readers want our book-review section shortened, those readers good enough to write us voted 5 to 1 in favor of Barnabas as is. Miss Allyn's is a typical letter and we take pleasure in sharing it.—EDS.

'One Minor Mistake'

WILLIAM T. RYKER, *President*
Delta Upsilon Fraternity
University of Pennsylvania
Philadelphia, Pa.

I enjoyed *Hell Week's Gone* [March, page 20]. It presented a fine report on the situation. However, I wish to point out one minor mistake.

You said the Penn State chapter of Delta Upsilon is engaged in cleaning Admiral Dewey's flagship. Actually, the work was done by the University of Pennsylvania chapter of Delta Upsilon.

Many people confuse the two schools. The University of Pennsylvania is a private, Ivy League university. Penn State is a state university run by the state of Pennsylvania. The University of Pennsylvania was founded in 1740 . . .

And, we understand, George Whitefield, an associate of John Wesley, who started Methodism, was one of the school's founders.—EDS.

Haven't Lost the Spark

MRS. HARRY E. JONES
Hartford, S.D.

'Don't Lose the Spark' [April, page 19] has started a full-sized conflagration in my mind.

Why cry that a church has lost its warmth when its members need no longer mend the roof and the minister and his wife don't have to fix the fires and dust the pews?

People should get down on their

Proud and Happy in Old Age

because of an American Bible Society Annuity!

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knees and thank the Lord for such bountiful financial support and then get busier than ever about their Father's business.

Too Big to Be Christian?

MRS. HUGH A. EDWARDS
Vancouver, Wash.

Don't Lose the Spark was thought-provoking and true. There exists in too many churches today a condition that ought to worry our conscience and give us much concern.

The large, highly organized, and business-operated church is failing its members who are in trouble. The Church is too happy to surrender to the social agencies, the psychiatrists' clinics and other organizations its most important work—helping people in trouble. . . .

The Church has become so organizational-minded that perhaps there isn't time for people individually. People in distress are forgotten or ignored by the church in its headlong rush to promote big programs, civic projects, and business duties.

Let Oldsters Be Useful!

MRS. R. L. SIMPSON
Seattle, Wash.

About the pictures accompanying *Women With the World on Their Minds* [April, page 10], why must oldsters be relegated to silly games? Shuffleboard, bridge, and such? I never wasted time on such things in my younger days and I certainly do not intend to waste my remaining time in such foolishness.

We belong to a small suburban church, made up largely of young people. The few old folks are incorporated into the regular activities. We serve by helping with programs, Sunday school, and in the kitchen. We attend study classes and prayer circle. Our folks take no notice of age. We all work together. Thank God for the small church where we don't have to be entertained! Let us just fit in and be useful!

Wanted: Methodist Data

PATRICIA M. BAKER
62 Elliott St.
Whyalla, South Australia

Each month I look forward to receiving my copy of TOGETHER. It arrives here a couple of months late, naturally, but is most welcome nevertheless. I like the way it touches the whole of life.

I am serving as a deaconess in an industrial town, population 9,000. A good deal of my work is with youth and women's organizations. I was wondering if some of your readers could write and tell me about their youth or women's groups. I am particularly interested in what women are doing in American Methodism.

For one insight into our women's work, we call Deaconess Baker's attention to Women With the World on Their Minds [*April, page 10*]. *And we hope many American Methodist women will write Miss Baker.*—EDS.

Is Church Beauty a Luxury?

MRS. ALBERTA ALEXANDER
Nedrow, N.Y.

After reading *8 'Modern' Methodist Churches* [February, page 35], my husband and I have some questions:

Is it necessary to spend all that money on beauty when people are so in need around the world? And, can 5,500 people really have fellowship together and really get to know and care about each other?

We are of a rural church numbering about 150 and we feel as though we know everyone in the community, and that this fellowship binds us closer.

We feel that people should belong to the church in their own communities and care about what happens to their neighbors. We also believe that we should visit other churches to see what their problems are and exchange ideas.

What do you think?

We think the Rev. Everett W. Palmer answered this question helpfully in his Down the Years With Church Architecture [*March, page 35*].—EDS.

'Congratulations . . .'

MORTON WILSON
Yakima, Wash.

The Yakima chapter, Indoor Sports Club, Inc., commends you for your fine magazine. We especially wish to thank you for *Apostle of Good Cheer* [March, page 25] and our congratulations go to your photographer, George P. Miller, who gave us such a fine picture story of Anita Watson.

Our club is an international organization whose membership reaches into the thousands and is made up entirely of physically handicapped persons. Race and creed are no bar to membership. Our main purpose is to further the welfare of the handicapped and those who, for some unfortunate reason, may not be able to carry on a physically normal life. . . .

May we have more Anita Watsons!

Aid for Students Available

DARRELL M. BEANE
Earlham College, Richmond, Ind.

Concerning *Maybe There's a Scholarship for You* [April, page 29], Earlham College in Richmond, Ind., a liberal-arts college affiliated with the Friends church, is a good example of a non-Methodist college with a substantial

Methodist enrollment, including many scholarship recipients. Of our 848 students this year, 118 are Methodists and many of these hold Earlham "merit" or "recognition" scholarships, ranging from $200 to $400 a year. The awards, as suggested in your article, are based upon "scholarship, need, and character" without regard to denomination. Despite the increasing cost of college, we still maintain that any able and industrious student can make the grade through a combination of scholarship and work-grant assistance.

Artists See Christ Differently

MRS. L. M. HEIGHAM
Ava, Mo.

In reply to a letter [March, page 3] referring to the "gruesome and disappointing" *Scenes From the Life of Christ* [by Indian artists, December, page 35]:

We would do well to remember that He is not only "our" Christ, and "my" Christ. He hung on the cross for the people of India, as well as for all the rest of the peoples of the world.

It is quite likely that paintings of Christ done by "our" artists don't look natural to the people of India, China, Korea, Ethiopia, or similar lands.

Glad She Broke Chain

MRS. FOREST MAIN
Pinkstaff, Ill.

I was thankful for *Prayers Are for the Big Things* [April, page 32]. It was so enlightening on chain letters. I was guilty of answering a chain letter once. Then, not more than three weeks ago, I received one that was almost identical to the one mentioned in the article. It was from my niece. I broke the chain and I am happy I did. As soon as possible I hope to get this article to my niece to read. It's helped me a lot.

Parents Have the Power

MRS. H. D. PATTERSON
Yorkville, Ill.

Christian listeners do not realize their own strength regarding the choice of programs that fill the air waves and the TV and movie screens. It is simple to "twist the dial" and get something better when objectionable broadcasts or telecasts come on. However, how many so-called Christian parents are strong enough to win the battle with their children as to what is or is not desirable? It is simpler to give up, or, pocketbook permitting, get a portable TV for the children's "own programs."

There is another way, and that is the power of correspondence directed at the producer of any of these shows. It wouldn't take long, with concerted action on the part of parents in Christian churches, for the impact of opinion to be felt. The Bible tells us that we are our brother's keeper, and the responsibility that entails as to the damage done to the mentalities and morals of immature adults, as well as children, in our world is certainly ours.

"We'll put them just in the back pews!"

'Real Meaning of Life'

THELMA ANN REYNOLDS
Director of Public Relations
Board of Hospitals and Homes
Chicago, Ill.

The April TOGETHER just came to my desk, and it is perfectly delightful! I say this, having just turned to page 2, with the poem, *A New Note,* illustrated so beautifully with the robin picture. It brings back all the wonderful memories of my childhood, when the fruit trees blossomed in the spring and the birds sang outside my window. I have seen this same picture so many times in reality that it makes me pleasantly homesick!

TOGETHER is accomplishing many things—among them, it is bringing us so much closer together with our loved ones who are far away. When you can do this with a picture and a poem, you are interpreting the real meaning of life.

Why Flags in Church?

MRS. JOHN R. ALYEA
Puyallup, Wash.

I noted with amazement a letter [April, page 5] expressing concern that churches pictured in the February issue did not display the American and Christian flags at their altars.

I have always considered the displaying of flags at altars to be a sacrilege. Therefore, I am shocked to find that someone feels we should show flags in the "main part of the church where we worship our Savior."

With all humility, I must say that I

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fail to see the connection between displaying American and Christian flags and worshiping God or our Savior. Will any of your readers who see and understand this connection please explain and make it clear to those of us who don't?

Anybody Spare Vol. I, No. I?

EDWARD M. NOLES
917 Peachtree St.
Charlotte, N.C.

I am head counselor for the Mecklenburg County Methodist Youth Fellowship. I get almost all of the material for my youth talks from TOGETHER.

In my library I have all issues except Vol. I, No. I. If it is possible, I'd like to replace it. My collection is not like new, but all the scars come from reading them from cover to cover and showing them to other Methodist families to try and sell them on our family magazine.

Sorry, we're out of Vol. I, No. I. Maybe some reader can complete Reader Noles' file.—EDS.

Perfect Attendance for 56 Years!

MRS. MILTON TAGUE
Tunkhannock, Pa.

We were especially interested in the Sunday-school attendance record earned by the family of Mr. and Mrs. Leon P. Steward, St. Petersburg, Fla. [October, page 70].

May we match it with our Sunday-school record earned through the years in a little country church, the West Nicholson Methodist Church?

Milton is our champion, with a 22nd-year pin now due. I follow with my 21st; Neil, 10, just received his 9th, and Lyle, 5½, has his 4th—56 years of perfect attendance!

Love Is Gift—'Not Earned'

MRS. VIRGINIA WOODRING
Lakeview, Ohio

There is a serious weakness in *The Best You've Got* [February, page 29]. We do not *earn* love; it is always a gift. Witness the wrongs done in the attitude that love is earned. Should a child feel, "I must be good or my mommy won't love me"? Should a wife feel, "I must not show my faults because my husband will love me less if I do"? Should a Christian feel, "I must do good works so as to gain eternal life"? No. These things should be done, not through fear of rejection, but because of the desire to give joy and refrain from hurt. Also, love is not complete unless it not only can understand and forgive weakness and failure, but can also help to overcome such weakness and bring out the best in the loved one.

HURCH INTEGRATION. This is making news at Methodism's 1958 Annual Conference sessions, now in full swing. New York East Conference has voted unanimously to admit its first church from the Central (Negro) Jurisdiction. It's St. Paul's Methodist Church, Jamaica, N.Y. And the Lexington Conference will permit four of its Negro churches to transfer to white Annual Conferences: Neighborhood Church, Fort Wayne, Ind., Second Grace Church and John Wesley Church, Detroit, and St. Matthew's Church, Chicago. The white conferences still must approve the transfers.

OW TO STREAMLINE CHURCH MACHINERY? Methodists, more and more, are looking for ways to cut overlapping effort and increase efficiency. This, authorities say, is apparent from recent actions at several Annual Conferences. Southwest Missouri Conference is backing a move to explore reduction of Annual Conferences in the state from three to two, and employ an area administrative assistant. New Hampshire has taken steps to streamline its annual program. New York and New York East urge abolition of jurisdictions.

RESBYTERIANS MERGE. Result: A new 3,102,000-member United Presbyterian Church in the USA, combining the 252-year-old Presbyterian Church in the USA and the 100-year-old United Presbyterian Church of North America. Not included: Presbyterian Church in the U.S. (Southern) and splinter groups.

HAT DRIVES MEN TO DRINK? A dramatic 30-minute movie, "How Long the Night," facing up to this and other problems of the alcoholic, will be released by the Board of Temperance in September [see Methodism's Hollywood, February, page 23]. Dr. Caradine R. Hooton, Board general secretary, says the film is a departure from the usual church view of alcoholics and is a frank attempt to build sympathy and understanding.

ETHODISTS PROBE PAROLE SYSTEM. Bishop Fred P. Corson and a committee of Methodist ministers and laymen are making an intensive investigation of Pennsylvania's parole system. Four district superintendents of the Philadelphia Conference touched off the probe. At the recent annual session, Frederick E. Maser, Paul W. Poley, Luther H. Ketels, and Charles Yrigoyen attacked growing parole laxity and disrespect for law. Gov. George M. Leader responded with an invitation to Bishop Corson to head an investigating committee.

(For more church news see page 65)

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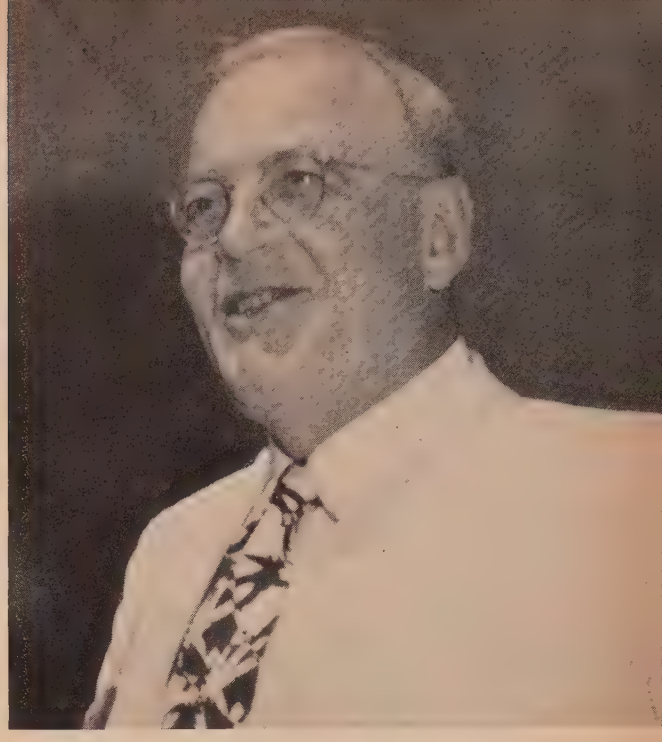


By JOHN FOSTER DULLES
U.S. Secretary of State

THE THREAT from international Communism is a pretty formidable affair. It is formidable primarily because it represents the belief, the fanatical belief, of a group of people who feel that they have hold of something which is going to enable them to dominate the world. You can't account for the fact that a group of people who 41 years ago controlled nothing now control about a third of the world's population. You can't explain that just by technicalities, that they did this, they did that, or the other thing.

That kind of thing emanates from a dynamic belief. And that kind of challenge can be met successfully only by a counterchallenge, *a counterchallenge of a faith that is held more intensely and that is a greater and a truer faith.*

We are never going to cope with this situation by defensive measures or by a defensive spirit. There has got to be a dynamic spirit, and unless the specific things that we do are encompassed within that spirit, then I fear that they will fail.

Our founders did not organize this republic as a small, selfish area of security and well-being. They founded this nation as a great experiment in human liberty which would extend itself throughout the world.

Our Declaration of Independence proclaimed not merely a political fact. It proclaimed that all men are endowed by their Creator with certain unalienable rights. And when our nation was in process of formation, those who advocated it did so on the ground as set forth in the opening paragraph of the Federalist Papers, that it seemed reserved to the American people by their conduct and example to show that there can be organized a good society of free men—and upon the success or failure of our experiment will depend the fate of humanity.

And when George Washington gave us his Farewell Address, he said that we must so use this blessing of liberty that it will be sought for and adopted by all the peoples of the world.

I have often quoted a statement made by Abraham Lincoln with reference to our Declaration of Independence, in an impromptu speech which he made at Philadelphia on his way to be inaugurated in Washington. He said about that Declaration of Independence:

"It was not the mere matter of the separation of the colonies from the motherland but something in that Declaration giving liberty not alone to the people of this country but hope for the world for all future time. It was that which gave promise that in due time the weight should be lifted from the shoulders of all men and that all should have an equal chance."

And he went on to add: *"I was about to say that I would rather be assassinated on this spot than to surrender that concept of our Declaration of Independence."*

That is the spirit we need today. It is nothing new. It is the American concept of dedication, not just to ourselves, but a dedication to bring the blessings of liberty to all men everywhere.

I hope that the American people will have a rebirth of the faith, the dedication with which our nation was founded, which represented for so long a time what was known the world over as the "Great American Experiment." This is the time to revive, to renew, the great American experiment. And as we think of others, we will in that way be most apt to save ourselves.

Men to Match Our Missiles

By RALPH W. SOCKMAN
Pastor, Christ Church (Methodist), New York City

BACK WHEN I was a boy in my father's home in Ohio, we used to have an expression: "I could no more do that than I could fly to Egypt!" And, if a thing was even more improbable, we'd say: "I could no more do that than fly to the moon!"

But now, not too many years later, we fly to Egypt in less than 24 hours —and a leader in the aeronautical industry says trips to the moon will be practical within 10 years if the expense can be brought down.

Yes, we are opening a vast new vista. We need to think in new dimensions. We are a generation which may truly have "A Date With Destiny."

Why do I say that? Two or three years ago Joseph Wood Krutch wrote *The Measure of Man*. In it he said: "The present generation is less sure of what is ahead than any previous generation." And the reason was that now, for the first time in human history, man could commit race suicide. No matter how bad people were in the past, they had neither the power nor the nearness to their neighbors to kill them off. Now we have both. With our nuclear energy we have the power and with our jet planes we have the proximity to our neighbors. We could commit race suicide.

But Krutch said further: "I don't believe that we will commit suicide for this reason, that when man gets his back to the wall, he realizes that there are values which he puts ahead of his inventions." He said he thought our human race now is reaching that point of desperate thinking.

We are realizing that there are values we must put ahead of our inventions. The problem that confronts us in this date with destiny is this: Can we develop the values that can control these new inventions? Can we produce the men to match our missiles?

I don't think you can check the inventive skill of man. He will go on developing faster and more powerful machines. But can we do what Edison is reported to have said: "What man's genius can create, man's character can control"? If we are to make any serious attempt to achieve this end, we have got first of all to develop those values that control our inventions.

We will not do that by just trying to kill off dictators or inventors abroad. We tried that in two World Wars. Back in 1914 we said if we could just get rid of the Huns, we would have a world free from war and free for democracy. We won that war. Twenty years later we faced the Nazis. We said if we could get rid of this enemy we will survive. We won that war. Now 10 years afterward, we face what looks like a more pressing—and ominous—threat from the Soviet Union.

Back when motion pictures were new there was a serial called *The Perils of Pauline*. Each week it brought the heroine to the jaws of death. Then, just as she was about to be liquidated, the picture would stop and the crowd would be held in suspense until the next week and the next episode.

Well, when those movies were shown to the cowboys out West, they often grew so excited that they pulled out their pistols and shot at the villain on the screen. As Bishop Bardue once said to me, "If they had really understood motion pictures, they wouldn't have shot the shadow on the screen. They would have shot the projector."

That is the basic truth. You get
oused with villains—but we do not
ake ourselves safe or good merely
trying to kill off dictators and
nners abroad—the "villains"—nor
we make ourselves able to
ndle this age merely by passing
ws and piling up burdensome so-
al overhead. We have got to de-
lop inner sanctions which move or
strain us in the right course of ac-
on even when our law requires
at we do a certain thing. There is
here we have an advantage over
ussia. Russia has channeled her
rce into the creation of instru-
ents. We can't deny this is great—
t think of what we are doing!
When they sent Zhukov off, we
ought he was at the top of the
lder. When he came back, they
ndermined him. How secure is life
and leadership in Russia? We have something, if we are true to our traditions, that Russia doesn't have. I am reminded of what Chesterton said once: "It's important for a landlady to know her boarder's financial standing, but it's more important for a landlady to know her boarder's philosophy of life." Then he stepped it up. He said, "It's important for a general in a campaign to know his enemy's numbers and equipment, but it's more important for a general in a campaign to know his enemy's philosophy of life for the most basic and most practical question we all have to face is this: What is my philosophy of life? What is my relation to the universe? Who am I? Where am I going?"

That's the thing America has that Russia does not have. Russia's philosophy is based on reactions from an old autocratic church under the czars into brash communistic formulas. We have traditions that come down from the great Judean teaching. We have a philosophy of life that says man is endowed by his Creator with certain inalienable rights, such as life, liberty, and the pursuit of happiness. We have a way of life where the youth can choose careers without being dictated to, and men of all faiths can meet in a gathering and talk about their common problems. That is something we must cultivate. We must develop values to match our inventions.

Secondly, we must develop those

values in ways that are consonant with our own freedom. Russia has developed Sputniks because a dictator can suppress other avenues and say: "Put all your effort in that one thing." We do not want any crash program that would suppress the other areas of education. Educators realize that we must have more scientists, but we mustn't let that be our sole objective.

I was sent to Russia in 1946 by the Red Cross to see what had happened to the relief supplies we gave to Russia during the war. I met there the leaders of various churches. I asked those men, "Are you free?" They replied: "Oh, yes. We can print our Bibles. We can hold our services." The churches were crowded. But these men could not get up on Sunday and say anything critical of the social situation. They couldn't join with laymen in gatherings. In fact, you couldn't hold a gathering in Russia to consider phases of economic life. We don't want freedom put down on us like that. There is no such thing as a dictated freedom.

EDUCATION recognizes that. And in religion we can't be as dogmatic as our grandfathers. We must teach these great traditions in which we believe. We must teach our youth why this way we call the American way of life is better than the Russian way of life. We can't expect alert young people just to take our word for it. If there ever was a time when we needed to teach our historical background in America and in our religious realms, that time is now.

Thirdly, we must not only develop these values in ways that are consonant with freedom, we must develop them in ways that transform our ideals that we preach into the standards that we practice.

This summer I was talking with an English gentleman who now lives in New Zealand, and he said: "I wish America would declare a moratorium on preaching to the world. You are always preaching to us."

Maybe that is a fault of ours. I sometimes think we are going through a kind of awkward stage in our culture in this way. We have the impulse to do a thing, but we haven't disciplined it.

With all the baffling problems that confront us, the most pertinent place of need is right here, on the local "drill ground," and in personal guidance. We must bring these ideals down to the realm of standards that we practice.

I am quite sure with Sputnik whirling over our heads that nobody now says we can go it alone. We know that this is truly one world.

I know the UN isn't perfect. But if we wait for perfect instruments we will be paralyzed by perfectionism. I don't think America is rich enough to be the perennial Santa Claus of the world or powerful enough to be the perennial policeman. But I hope and pray she is good enough to be a partner in the world.

We have to work with one world, and we have to do it with information. We must have more speakers that bring you authentic word from around the world. But cold facts still make cold wars. We need something more than organization. We need something more than information. We need a kind of Christlike imagination to confront our world.

Somebody has to think behind the microphones and the headlines, trying to personalize situations, trying to see the human factors. I think women sometimes are doing a better job of this than men. Because of their missionary societies and their women's clubs they give more thought to it.

I think, too, that one of the great hopes of a better, peaceful world tomorrow lies in womanhood; the rise of women throughout the world. Maybe if we let them control our theology as well as our politics, we will be safe.

Another thing I think is hopeful and a challenge to us in this day when we are planning new missile programs is to think how we can plan together, as nations, the helpful things.

Here is a significant report from the Rockefeller Foundation, written in 1941, the same year as Pearl Harbor when bitterness was all around:

"An American soldier wounded on a battlefield in the Far East owes his life to the Japanese scientist, Kiasoto, who isolated the bacillus of tetanus. A Russian soldier saved by a blood transfusion is indebted to Landsteiner, an Austrian. A German is shielded from typhoid fever with the help of a Russian, Metchnikoff. A Dutch marine in the East Indies is protected from malaria because of the experiments of an Italian, Grassi, while a British aviator in North Africa escapes death from a surgical infection because of a Frenchman, Pasteur, and a German, Koch, elaborated a new technique.

"Our children are guarded from diphtheria by what a Japanese and a German did; they are protected from smallpox by an Englishman's work; they are saved from rabies because of a Frenchman; they are cured of pellagra through the researches of an Austrian. From birth to death they are surrounded by an invisible host —the spirits of men who never thought in terms of flags or boundary lines and who never served a lesser loyalty than the welfare of mankind."

THAT was an eloquent statement to be made by a great foundation in that bitter time. While we are talking about outdistancing the Russians with missiles, maybe we ought to have a summit conference of scientists, men who look at the healing possibilities of this new era of science. And I want to stress, too, the fact that religion, despite all its seeming divisive aspects, is the greatest hope of this world for brotherhood.

Suppose you drew a curtain across a room. I couldn't see you on that other side. But there is one way I could see you. If there were a mirror on the ceiling, I could look into that mirror—and that would enable me to look down into your place. That is a parable. The world is curtained off, too. We can't see through on the sidewalk level, but when we go into our houses of God and pray to God, the father of all men, it is like looking into a mirror of understanding on the ceiling.

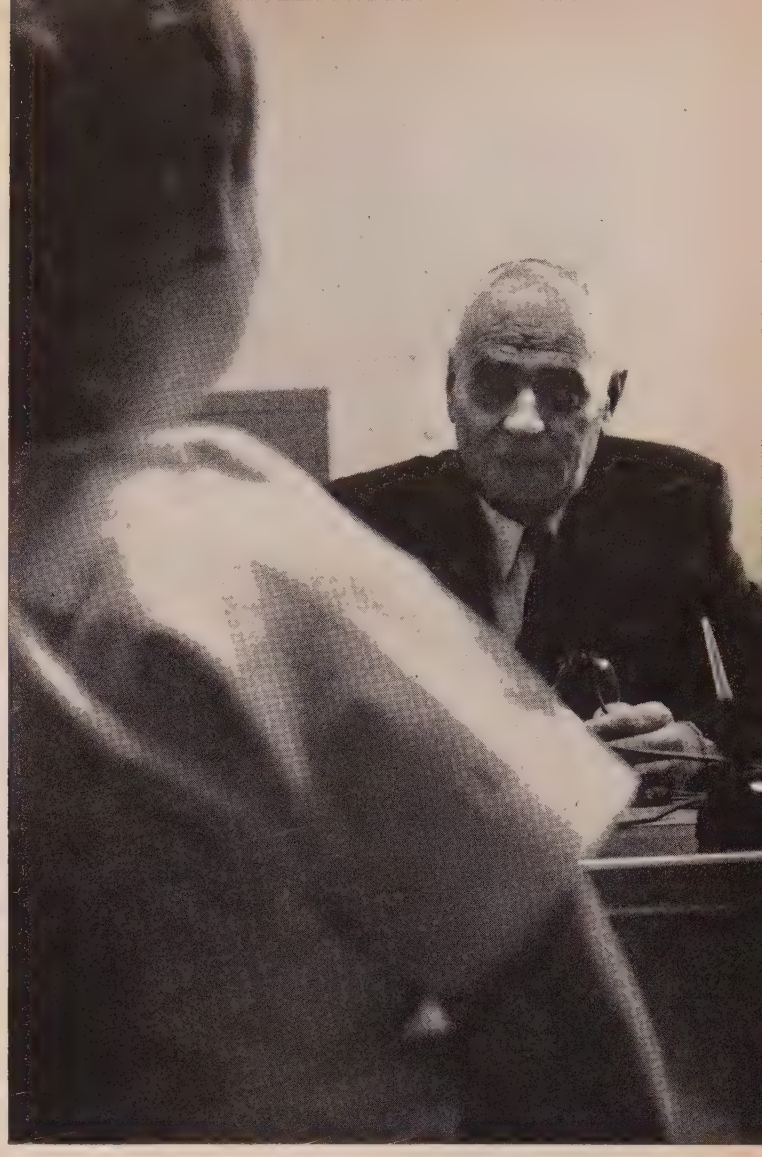
It helps us to look down to the places of people whose culture and color and creed may differ from ours. If we do this often enough and sincerely enough, we sensitize our imaginations up toward Him who would say: "Whosoever hath done it unto the least, hath done it unto me."

There are values within us which can be made stronger than our inventions and this is our challenge. Will we instill these values so that we have men to match our missiles?

Each year, 176,000 U.S. girls conceive children out of wedlock. In 70 years, over 4,000 of these girls in trouble have found their way to this Methodist—

Haven for Unwed Mothers

By JIM C. CAMPBELL



CHARLOTTE bit her lower lip as they stood waiting n the hospital lobby. The sunlight played on her straw-erry hair. Not a beautiful girl, but one possessing a ragile prettiness.

Charlotte was in trouble.

She looked apprehensively toward the door marked Superintendent." With her were a nervous mother and father who tried to conceal his embarrassment by puff-ng furiously on his cigarette.

The beautifully appointed lobby and the smiling sec-etary behind the desk did little to allay Charlotte's fears. Mr. Haughton will see you in a moment," said the sec-etary. "Won't you have a seat?"

At that moment the door opened and a large-boned nan with graying hair and friendly eyes stepped out. I'm Brother Haughton," he said. "We've been expecting ou."

Once inside the privacy of his office, Charlotte's mother lurted out: "I don't know where we failed. We always ried . . ." Her voice wavered.

In her chair, Charlotte squirmed and looked resolutely t the wall. Haughton had seen such bitterness in the aces of many others. He heard her father saying, We always took her to church and Sunday school." Then there was an awkward silence. Finally: "Will you help us?" asked the mother. No one could escape the desperation in her voice.

Haughton smiled. "Of course. That is why we are here. We want to help your daughter through this crisis to become the kind of woman she wants to be and you want her to be."

He spoke directly to Charlotte, but her eyes would not meet his. "First, I'll tell you what you will have to do if you stay with us, and then I'll show you our place. After that, you can decide if you want to stay here."

Man and wife listened attentively. They saw a kindly, fatherly gentleman. They did not see the hours he had spent praying and planning for this interview since he received their letter. They could not know of the 40 years of experience behind this man in dealing with the problems of people.

He told them Charlotte would be given a temporary name. No one but himself and the social worker, and their secretaries, would know her identity. She would be required to help with the light work such as in the nursery. She would attend Sunday services in the chapel and every-evening vesper services led by the girls.

"If you decide to stay with us," he told Charlotte, "we

will want you to stay until we feel you are ready to leave."

"And what if I want to leave before that?"

"Our rooms are not locked," he said. "You asked to come here. You can leave any time you want."

They talked a long time. They asked about the cost and were told that they could pay the $20 clinical fee and from $10 to $50 a month for board, but that no one was turned away because of inability to pay.

When all questions had been answered, they went on a tour of the hospital. They passed the nursery and stopped to look through the big glass window at the babies lined up in their little cribs. They paused a minute to look in a delivery room complete in every detail. They saw the formula room and laundry rooms, then they went upstairs.

They were met by a gray-haired, grandmotherly lady. "This is Mrs. Smith," said Haughton. Mrs. Smith shook hands warmly and took Charlotte by the arm.

"This is where our girls live." She pushed open the door to what could have been a university dormitory room—twin beds, built-in dressers, closets, and bath connecting with an adjoining room where two other girls lived. Acoustical-tile ceilings absorbed the New Orleans street noises; air conditioning made mockery of the summer heat.

Charlotte looked at Mrs. Smith. She had expected a jailer. Instead, she had found a companion—and compassion. She found, too, that the church had provided for her the best that money could buy, asking nothing in return except that she live up to her best.

CHARLOTTE was one of some 176,000 girls who each year in the U.S. conceive a child out of wedlock. Unlike some 20,000 others who sell their babies on the black market or submit to the seclusion offered by some agencies without regard for the reclamation of the mother, Charlotte had found a better answer.

The Methodist Home Hospital in New Orleans, during its 70-year history as a maternity home for unwed mothers of first offense, has given shelter and care to more than 4,000 girls. (There is a similar Methodist institution—the Texas Mission Home and Training School—in San Antonio. It has won wide acclaim for its program of rehabilitation of unmarried mothers.)

Owned by the Methodists of Louisiana and Mississippi, the New Orleans Home—like the Texas—offers fine medical care. But the most heartening thing is that during its long history, few girls have ever become involved in similar difficulties again.

Charlotte stayed. Now she was Margarite. Her mail came uncensored by way of a downtown post-office box. She could use the phone in privacy whenever she wanted. Lucille, her roommate, became her fast friend. Like most of the girls, they came from good homes. Both were church members and had been officers in church youth organizations.

The first days were hardest. Lucille often woke to hear Charlotte crying. But gradually the bitterness and shame left. It became easier when she looked about and saw the others. As physicians have been pointing out in recent years, unwed mothers come largely from the ranks of normal girls from good homes—and the problem has become truly national in scope, cutting across income brackets and racial lines.

At the home, religious observances help to rebuild faith and hope in the hearts of scores of embittered young mothers.

They all had the same problem. They were unmarried, pregnant—social outcasts.

Sometimes they talked. They spoke of their hopes—marriage, a home. These were more precious to these girls than to any others—because they had almost lost them. But there are some things too personal to share, yet too big to stay bottled up. It was during one rest period that Charlotte finally pushed open the door to Mrs. Kelley's office and sat in a chair across the desk from her.

Mrs. Kelley was the social worker. She had seemed so kind when she helped Charlotte fill out the admission papers. She had asked Charlotte about the father of the baby. Did he know where she was? Would he cause trouble? Charlotte had told Mrs. Kelley that the father did not even know. He had suddenly overpowered her while they were in the back seat of his car.

Now Mrs. Kelley finished the paper she was working on and pushed it back. "What can I do for you?" she asked patiently.

Charlotte looked down at her hands, folded in her white-uniformed lap. "I wanted to tell you," she started slowly, "I lied to you."

She looked up quickly at Mrs. Kelley's face. It betrayed no shock. "He didn't . . . He didn't force me." Then she blurted it out as though the words burned her tongue. "The reason I'm here, it's as much my fault as his! I loved him! I guess that's what hurt so bad. That's why I was so hard; I guess that's why I was so impolite to you and to everybody who tried to help me."

There were no tears in her eyes. Instead, she seemed relieved that the truth was out. Mrs. Kelley smiled. "I understand," she said.

"After I found out I was going to have a baby, I phoned him. I thought sure he would help, perhaps marry me. He put me off. I kept trying to call him again,

but he was never at home. At last I got wise. He was never going to be at home to me. He had left town!

"Oh, Mrs. Kelley, do you think he will come back? Maybe after the baby comes—maybe when he sees the baby he'll want to marry me. Don't you think he will?"

Her eyes searched Mrs. Kelley's face. The social worker's voice was soft but pointed: "What do you think?" Mrs. Kelley couldn't help thinking how many girls had heard those same words from her. She couldn't tell them the answer. They must be made to face the facts themselves.

Charlotte knew her answer now. "No," she said, "I don't guess he will. He doesn't love me. If he did, I wouldn't be here." Slowly she walked out of the room—a much older and wiser girl than had come into the home.

FROM that day on, Charlotte lost herself in the daily chores. She worshiped with the other girls. Time passed quickly. She became a member of the Nine Month Club. Frequent instruction was given about what to expect in the delivery room. An obstetrician, an anesthetist, and a nurse would attend her. Gradually her fears gave way to a better outlook.

But with each passing day one problem grew. What would she do with her baby? They had told her that she herself had to decide. She had two alternatives: Either take the baby and assume responsibility for its welfare, or leave it for the home to arrange suitable adoption.

If she took it, what place would an illegitimate child have in society? On the other hand, how could she bring herself to give up her baby?

One morning when the other girls went to breakfast, Charlotte knocked on the superintendent's door. "Pops," as the girls called him, invited her in.

"I can't do it!" she cried, without waiting to be seated. "I just can't leave my baby!"

"Well, that's your decision." Haughton continued opening his morning mail. Suddenly he stopped. "Look at this," he said. He handed her a photograph out of a letter he had just opened.

Charlotte saw a little curly-haired boy on a rocking horse. Mother steadied him on the seat, Dad was stooping, holding the reins. A beautiful family.

"That's one of our babies," the superintendent said proudly. He reached in his desk drawer and took out a stack of other photographs. "Would you like to see these?"

Charlotte took them and sat down; "Pops" watched her face.

Children—beautiful children with beautiful parents. Parents able to give them what every parent wants for a child. Parents who would never have had any children had they not adopted them. In response to her questions, Haughton told Charlotte how carefully applications were screened.

"Not only do we investigate their income, credit status, church relationship, and similar facts, but we are particularly careful to investigate the environment and atmosphere of the home—whether the prospective parents love each other. Then we select a baby who will resemble the parents who adopt it."

Charlotte looked at the pictures. "Pops" had not told her what to do. He had not even asked the question running through Charlotte's mind: "What could I, an unmarried woman, do for my child?"

"Won't I ever see my baby again?"

"Not if you leave it here for adoption," replied the superintendent. "Would it be fair to let you interrupt the firmly established family ties of love and devotion that a foster home can tie around a baby? Or suppose you marry some fine, respectable man and make a home for him and have other children. Suppose this child were to find you and present himself as your illegitimate son or daughter? Think what that would do to your husband and your home. No, once the thing is done, all is kept in the strictest secrecy."

Two weeks later her baby was born, a seven-pound boy. As soon as she could, Charlotte asked to see her son. The nurse brought him in, swathed in a little blue blanket. She hugged him close and devoured him with her eyes. She ran her fingers over his wrinkled face.

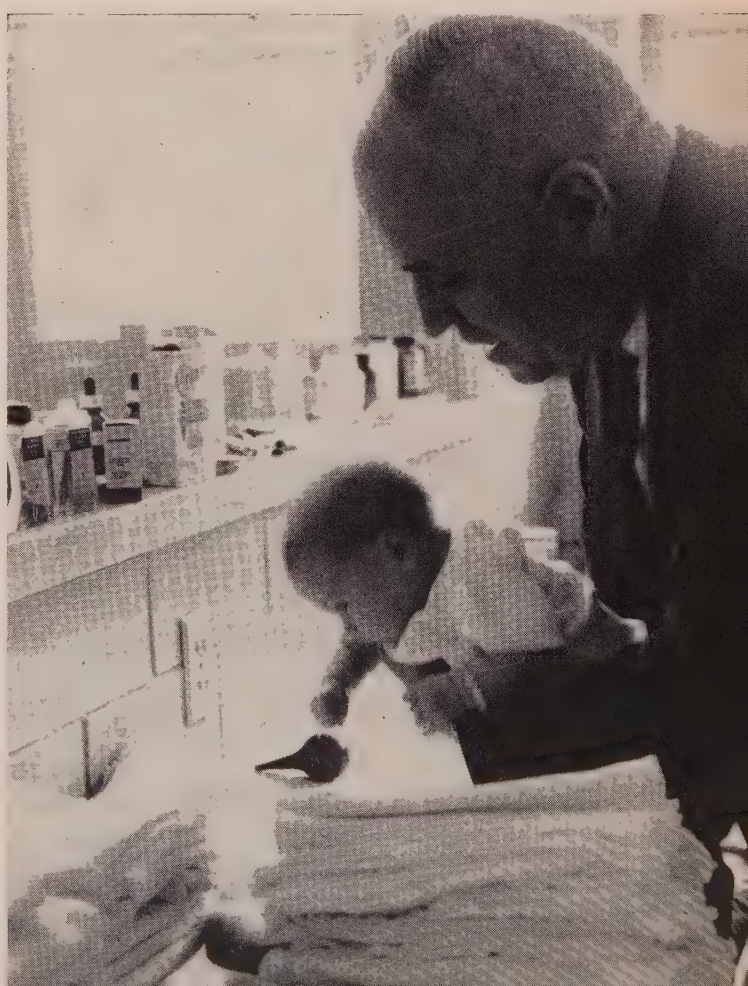
When they came to return the baby to the nursery, his tiny wisp of silken hair was wet with his mother's tears.

"Bring me the papers to sign," Charlotte said. "Let me sign the release for adoption now before I change my mind."

She knew—as she had known all these long months—that she had once done wrong. But she knew, too, that she had paid the price. It seemed almost as if she could hear a soft voice in her ear:

"Daughter, neither do I condemn thee. Go and sin no more."

Superintendent Haughton takes a personal interest in his charges. If baby is up for adoption, the home handles details.



Unusual Methodists

GLOBAL PAPER BOY. For Bill Bevan, a 25,000-mile route.

GLOBE CIRCLER. Billy Bevan, 14, of Chisago City, Minn., has just circled the world in 24 days, well under the 80-day mark of fictional Phileas Fogg. As Minnesota Centennial Air Ambassador, Billy, a *Minneapolis Star and Tribune* carrier, delivered copies of that paper's centennial issue to dignitaries in 14 countries on the 25,000-mile tour. The young high-school freshman, an A student, is a member of First Methodist Church, Lindstrom, where he is an enthusiastic MYFer, sings in the choir, and is active in Sunday school. He was chosen for his "global paper route" on the basis of scholarship, personality, citizenship, character, and performance. In winning, he had to beat back plenty of competition—from over 11,000 other carriers!

OLYMPIC MERMAID. When Shelley Mann skims effortlessly across the water, it looks like a cinch. The secret lies in Spartan discipline. Shelley, who won her first of 14 national championships at 16, annexed the 100-meter butterfly title in the 1956 Olympics, the first gold medal won by a woman in Olympic swimming since 1948. Though now devoting most of her time to college, Shelley recently set a world record in Hawaii in a 200-meter butterfly meet. Much in demand as a speaker, this MYFer from the Arlington, Va., Methodist Church has occupied her church's pulpit, finds her faith a deep asset in her school life—and her even more demanding athletic life. Before a match Shelley turns to God in prayer—not for victory, but to do her best.

GOLD MEDALIST. Key ingredients in Olympic champ Shelley Mann's training for a meet: Spartan discipline—and prayer.

AN OF NOTES. Out of a practice session on a college organ, F. Dudleigh Vernor spun his magic melody of timeless love.

USIC MAKER. The man who wrote one of the orld's favorite sweetheart songs is a Methodist minister music—and a bachelor. He's F. Dudleigh Vernor, ganist-music director for the last 23 years at Detroit's tropolitan Methodist Church. It was back in 1911 hen Vernor, then a student at Albion College, sat acticing at the organ that *Sweetheart of Sigma Chi* was born. Vernor composed the music to fit the words to an original poem Byron Stokes, a friend, handed him —and since then millions of copies have been sold; even movies have used the tune and title. Among many other selections, Vernor also has written much sacred music. How long did it take him to compose his all-time hit? In his words: "About an hour!"

BUEN SAMARITANO. Mexican wetbacks—orers who swim the Rio Grande at night to work in xas fields—know that stream as the River of Death. at's because so many have drowned in the illegal ssings—and so many of their families have gone ngry as a result. Well, Frank Ferree is a layman who doing something about it. This devout member of arlingen's First Methodist Church has organized the Volunteer Border Relief Agency. To it, he gives all his time. He begs food from markets and canneries, scours farms for vegetables, operates a clinic in an old bus, distributes medicines and clothing. Decorated by the Mexican government, he—as one friend says—"receives no salary and lives, no one knows how." His biggest satisfaction: His Mexican nickname—"the good Samaritan."

WETBACKS' FRIEND. Frank Ferree assists our neighbors.

Ten Years Later . . .

What of College Marriages?

THE PESSIMISTS are having a field day—again.

Remember back in 1945 when GIs began flocking to college campuses—and marrying? They started something new on the American scene: mass marriages of college students. And the crepehangers had it all figured: Such marriages couldn't last. How could "those kids" get by on the GI Bill's allowance? With money problems, housing headaches, children, and studies, how could those marriages work out?

Well, the croakers were wrong. "Those kids" showed they had the stamina to make their marriages succeed—probably better than many of their shocked elders. But now they're under fire on a new front.

Today the calamity howlers tell you, "Sure those marriages work—for a while. In a snug college community that's no trick. But now that they're getting out in the workaday world, they'll go right on the rocks."

Well, will they? We feel the best way to find out is to check up on college couples who married right after the war and now have been out "in the workaday world" 10 years or so. TOGETHER went straight to those who have had the closest continuing contact with these ex-GIs and their wives—the alumni secretaries and directors of religious education at 102 Methodist-related schools, and heads of Wesley Foundations at leading universities. What we found makes us proud of these young people—so proud that we want to share a cross section of these enthusiastic letters with you.

Overwhelmingly, we learned, the marriages are still successful. They have worked so well that many campuses now have vast housing facilities for married students—an indication that they expect the trend to continue. Most alumni couples find the pressures of life now are comparatively light after the problems of those early, hand-to-mouth college years. They have no regrets; many may eventually encourage their children to follow in their paths, should the circumstances be at all similar.

Read the letters which follow. We're sure you'll feel, as we do, that the pessimists are wrong; our young people, looking back now, can give a hearty "Yes" to the question, "Did we do right?"—EDS.

'Genuine Love Matches'

A. H. MYERS, Prof. of Religion-Philosophy, Retired, Tenn. Wesleyan College, Athens, Tenn.

Parents were reluctant, and getting their consent was difficult. But in most cases that came under my observation, these were genuine love matches, and young couples justified their action to the satisfaction of the parents by subsequent results.

Academic grades were high, and financial and other difficulties were met and overcome by industry, high spirits, and a deep sense of responsibility.

As far as I can learn, these families have adjusted to community life and occupy a respected place in their town, their church, and their vocation. Proportionally, they seem to be as well off as those who waited to marry after graduation.

Campus Romance Worked

SAM L. LAIRD, Director of Religious Life, Emory University, Emory University, Ga.

Family co-operation helped many through the difficult times. Your query brings to mind a couple who gradu-

ated 10 years ago. Their decision to marry was endorsed by both parents, who entered into it in the spirit of co-operation and with a desire to help.

Because this marriage was based on genuine love and belief in each other, it is the basis of a fine family. The father is with a publishing firm in charge of campus publications. He is making a fine reputation for himself and his company. His wife is a successful mother to their three children and a community leader.

I asked this couple how they felt about their children marrying as they had. It is their belief that if two people love each other sincerely and are ready to marry they can go ahead and finish college *provided* the financial situation can be worked out. Given the same circumstances, they would encourage their children to go ahead and marry while in college.

Campus Still Benefits From GI

JOHN V. LEACH, Dean of Men, Dakota Wesleyan University, Mitchell, S.D.

The ex-GI made a great contribution to American college life. His ability to adapt to the situation and to change the college marriage pattern has been a challenge to campus life. Witness the changed pattern in earlier marriages for college students and their successful careers in graduate study.

The trend toward earlier marriages is proving quite successful here.

Veterans Did Splendidly

ALBERT G. STONE, Vice President, Kentucky Wesleyan College, Owensboro, Ky.

Let me tell you about one couple which has done a splendid job—both with family and college obligations.

This young minister married while at Kentucky Wesleyan and they both completed their work here. Following that, he served a pastorate for a few years and then enrolled at Candler School of Theology, Emory University, from which he was graduated in 1956. They now are serving a pastorate near Louisville and are doing effective work. They have two sons. Now he is planning to enter Boston University in the fall to begin work on his Ph.D.

'Children Gave Us a Push'

G. C. CULBERSON, Exec. Secy., Alumni Assn., Emory & Henry College, Emory, Va.

Goals are reached sooner by these married students, who were much more serious about their work. That seriousness of purpose has apparently remained with them.

Many of them are reaching their goals sooner than their classmates who waited till after college to marry. Children made for added incentive and gave us all a push.

Many wives were also able to study some basic college subjects and are enjoying a richer life because of this.

On a personal note, no member of either side of my family had attended college, but my mother is most happy that I secured a college education. Today I am making provision for my three children's college education. I know of others who are making similar plans. Much credit must go to the encouragement of the wives.

Hardships Contributed to Growth

RICHARD J. RUHLMAN, Alumni Secretary, Allegheny College, Meadville, Pa.

The numerous inconveniences (housing, money worries, etc.) contributed to the educational and vocational preparation of each of us. We were introduced to the practicalities of living while still in college.

We did find it hard to give up the atmosphere of the snug community of campus-marrieds. Each of our friends reported real longings for the old days. This was especial-

ly true of the wives, who became particularly close and had much in common while we were together. For the most part, there is even now a shortage in community feeling on the part of each of us.

The men are realizing their long-time goals sooner, perhaps, than their classmates who married after college, but I believe this is because they started out to reach long-range goals sooner.

Hurled Into Maturity . . .

PAUL BURT, Director, Wesley Foundation, University of Illinois, Urbana, Ill.

Inconveniences and anxieties were abundant. After the pressure of their academic routine, business and professional life seldom held pressures as extreme. Living conditions on the campus were crowded, and all these young people shared the same anxious experiences and were hurled into maturity with no preparation.

These young families left the campus to go on to leadership in their communities and churches. We keep in close touch with 20, living from Massachusetts to San Diego. Among this group today there are two lawyers, two ministers, three engineers, a professional army man, two pilots (one airline, one test), a farm adviser, and a farmer and lumberman. And 60 children!

Case Study From Iowa

JOHN C. GINGERICH, Religious Life Director, Morningside College, Sioux City, Iowa

Chuck Obye and Ferne Dunn were married in their senior year, with approval of their parents. Both worked, went to school, graduated. Chuck later earned his master's and now is head basketball coach at Morningside College. They have three children, ages three to nine.

Although both felt their education was well worth the struggle and are happy with their present lives, they would not encourage their children to marry while in college. This seems to reflect not so much unhappiness with their own experience as a desire for their children to have it easier.

OKs Marriage for Juniors, Seniors

MARION E. TINSLER, Formerly Counselor for Students, Ohio Northern University, Ada, Ohio

If, in the general public, one marriage in three or four fails, these student marriages have been far more successful than the average, for very few have gone on the rocks.

Many wives of veterans had already graduated when the husbands returned from service, hence had experience both in working and in handling finances. These girls definitely had a steadying influence.

From what I have noted of the stability of GI marriages, I am quite in favor of college juniors and seniors marrying, provided it is as discreetly and advisedly as one would hope for if they were not in college.

'Academic Chasm' Can Be Breached

WILLIAM A. WARD, Assistant to the President, Texas Wesleyan College, Fort Worth, Tex.

There exists an "academic chasm" in some marriages where, frequently due to lack of money, the wives did not finish college. This is sometimes permanent.

My wife's college was curtailed sharply with the arrival of our first child, though she did keep up with some classes when a schedule could be worked out for me to study at home while she attended class. But she was determined and won her bachelor's degree a decade after I finished. Now she is working on her master's and I'm earning a doctorate.

Our chasm is narrowing, thanks to her ambition and boundless energy.

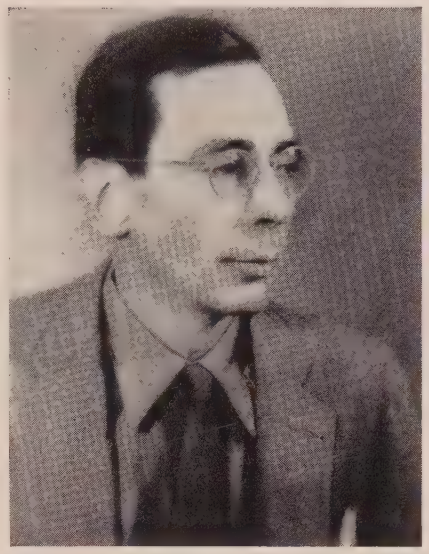
A Prayer for Marriage Faith

Make me courageous for Thee
Make me courageous for my marriage
That I may be so concerned with helping
my loved ones
That I have too little time to criticize them
or see their faults!
Help me to know
The inspiration of thoughtfulness—
That the secret heartaches
Of those whom I love
Day by day and year by year
May be smoothed
By the triumphant faith I can live
Grant me the ability to forget
The errors of others.
Permit me the spiritual pleasure
To recall each blessed virtue and kindly deed!
Make me live each day that
The joys of a loving marriage
May be a lamppost illuminating the way in the night,
That others who look to me may be guided
And together we may
Share the joy of joy—
The faith of faith—
The hope of hope—
The love boundless
And sing together
The eternal song!

—HERBERT E. RICHARDS
Pastor, First Methodist Church, Boise, Idaho

Once their tribes lived rich lives in this land. Now they know poverty. It is time we asked ourselves . . .

What's ahead for the American Indian?



By OLIVER La FARGE

Writer and authority on Indians, their problems—and their hopes.

MUCH has been written, as well as said, about the Indian problem—mostly by white men. Ever since Columbus kidnaped a few American natives to show the queen of Spain, we have habitually ignored what should be the first consideration. It is what Indians, themselves, seek. Actually, they are no problem to us, but we have created and continue to create almost insoluble problems for them. When Indians think of their future, they know it is governed by the "White Man Problem."

To understand what Indians want, we must take at least a hasty glance at history. We should remember that the Indians are native to this soil and they alone, among all the elements of our population, were a contented people in a smiling land whom we conquered for our own profit.

Most of them were well clad, well fed, well housed. On a sound material base they built their nonmaterial culture, such as family relationships, social and political organization, the source of prestige and respect, religion—all the intangibles that make up the rewards of life and without which life is not worth living. One of the few real enrichments white men brought to Indians was Christianity, which for many opened up new dimensions of religion that they seem to have been seeking without knowing. Otherwise, in the main, we destroyed the source of their material well-being and did our best to destroy the nonmaterial.

We have replaced a rich mode of life with a thin one, although the average Indian today may own many more complex objects than his great-grandfather. It could almost be said that we introduced poverty into the New World. Indians lived richly with few material possessions: we have shown them our device of living in physical and spiritual poverty—with numerous possessions.

In many parts of the country, especially along the Eastern Seaboard, white men ruthlessly destroyed their predecessors. The 17th-century European conscience tolerated cold conquest, what we now call genocide, with notable ease. There remained scattered, single individuals and some people of part-Indian descent, who have mostly disappeared into the general population. The Indians' mental picture of the "winning of the continent" is the white man, with rifle, scalping knife, and tomahawk (articles he also sold to the Indians), advancing ruthlessly through his own broken treaties, alongside his faithful allies, starvation, drunkenness, smallpox, and tuberculosis. Conversion to our religion never brought any protection to Indians.

The astonishing thing is that there are any Indians left! Wherever Indians could hold together—wherever the fact of a tribe could be continued, under the most abysmal circumstances, poverty-stricken, hungry, picked up over and again and forcibly deported to less desirable places—Indians have survived as Indians. They may be Christians of highly mixed descent engaged in modern occupations, such as the Iroquois structural steelworkers, or non-Christian full-bloods following archaic ways, such as the Navaho shepherds, but they are still proudly and firmly Indians. More than that, they are Navahos, or Oglala Sioux, or Senecas, or Makah, all with their own great traditions and history.

Most Indians, I believe, want to retain their identity. They do not want to be assimilated or to have their tribes and rights as Indians terminated. As an educated, thoughtful Apache tribal chairman said, "Assimilation, integration, termination—those are all words for wiping us out."

This desire to continue as Indians does not mean wanting to stay primitive, wear feathers, or live in tents. It is based on the idea that man can be different yet progress equally.

Is it possible? Can Indians be progressive, successful in our world, win as good a life as they once had, and still be Indians? *Ultimately, in the remote future, they will disappear. But how, and how they will live in the next century or so, depends upon their "White Man Problem."*

A tolerable Indian survival requires

the same things any community requires. This includes a decent economy, good health, education both in the sense of academic training and of experience in dealing with the great world, plus hope—with a reasonable expectation of success in enterprises for one's own advancement. And the community must not be forcibly scattered or prevented from normal self-organization.

Yet the trend for a century and a half has been to break up tribal organization and group action. Federal policy has helped Indian land pass out of Indian ownership, so that between the 1880s and 1933 about 110 million acres were lost to them. These acres represented two-thirds of the land set aside for, and solemnly guaranteed to, Indians in perpetuity.

Today, Indian education is being pushed commendably. Transfer of Indian health to the U.S. Public Health Service has given hope of improvement there. But we have reverted to a concerted attack on tribal organization and Indian economy. Once again Indian land is passing into white ownership, at rates ranging from a quarter to half a million acres a year, leaving would-be cattlemen and farmers hopeless. Access to the $10-million Revolving Loan Fund—established by acts of Congress to help Indians help themselves—has been closed down; $7.8 million of it now lies idle.

A tragic reduction of people from poverty to near destitution, chronic hunger, misery, and degradation is occurring. The Indian Bureau offers a partial solution in its program for removing Indians to selected large cities and there placing them in industry. The program is desirable in itself, so long as it is truly voluntary. When it becomes a reducing of American citizens to the pistol-point alternatives of "migrate or starve," it is intolerable.*

The picture is spotty and full of exceptions, of course. Let us compare two tribes. The Navahos in Arizona and New Mexico, largest tribe of all, have lost none of their land since they hold it in secure, common title. Last year they took in over $30 million in mineral leases; their royalties run over $2 million a year. The Indian Bureau has given them excellent help in strengthening their government, in getting universal education, and in using their own money for modern industrial development.

The Santee Sioux are a small Minnesota tribe. Willing farmers, their land is too little to support them. In the 1930s the bureau established a small factory, work in which added an average $500 to a going Santee family income of $1,000 a year. But in April, 1956, the bureau put an end to the factory. At about the same time, 385 acres of excellent farmland formerly connected with a discontinued federal Indian school, were declared surplus. But the tribe was not permitted to buy those desperately needed acres.

Many Navahos who move to the cities under the bureau's program do so spurred by poverty; still, they have a choice. The Santees appear to be destined to "migrate or starve."

What of the future? It is up to all of us, the nation of which the Indians are so tiny a part.

If present trends continue, some Indians will be assimilated and disappear successfully into our cities; others will slip into their skid rows. Many will survive in the sickening Indian shanty-and-tent slums already existing on the edges of many Western towns, recruits willy-nilly for the lowest elements existing in our population today.

Surely we owe these people an opportunity to earn as good a life as the one we took from them! This calls for a little generosity—or, more correctly, an investment in enlightened selfishness. It calls for listening to the Indians themselves, accepting and utilizing their aspirations.

If we do that, there will be Indians around for a long time, college-educated Indians, self-supporting Indians—competent, intelligent, often gifted people with great contributions to make, recruits for the best elements of our society.

* *For a different view of the Indian Bureau's work under Commissioner Glenn Emmons, see* America's Indians Get a Chance [*February, 1957, page 31*].

The Indian Alcoholism Threat

WHEN CONGRESS lifted its ban on the sale of liquor to Indians in 1953, it ended over 300 years of almost total prohibition for the Indian. The action said, in effect: We recognize the Indian as a citizen just like any other American; there should be no special prohibitions for him.

But how is the Indian handling the liquor problem? Congress has left to the tribes the option of forbidding or permitting sale of liquor on their lands. Only 33 of 300 tribal groups in nine states have given approval. Main reason: Indian leaders fear the new freedom.

Excessive drinking among Indians long has been a thorny problem for U.S. governmental agencies and a bigger threat to the Indian himself than even the diseases to which he is often prone.

The exact number of alcoholics among America's 400,000 Indians is not known, although they are included among an estimated 5 million U.S. alcoholics. Many of the Indian's domestic and legal troubles stem from his inability to use alcoholic beverages in moderation.

After nine years' experience on the U.S. bench in Albuquerque, N.M., District Judge Carl A. Hatch says: "I cannot recall a single case where alcohol was not an element in crimes involving Indians."

Alcoholism among Indians has deep psychological roots. Explaining excessive drinking as a reflection of "unmanageable frustration and tension," Dr. Karl Menninger of the Menninger Foundation, Topeka, Kan., observes that the Indian is frustrated by all the things that frustrate the rest of us, plus the special frustrations and discouragements resulting from mistreatment. So he turns to drink.—Eds.

At his church in Oklahoma City, Spencer Ahpeatone is preacher to a varied flock.

Church of the Ten Tribes

WHEN AN American Indian embraces Christianity, t usually chooses to worship God in his own language, ch members of his own tribe. But if he leaves the farm reservation for the city—as increasing numbers are ing—he may find himself in a congregation made up many tribes, languages, and dialects.

One of these mixed-tribe churches founded in recent ars is 200-member Angie Smith Memorial Methodist dian Church in Oklahoma City. In its choir alone, tribes are represented; in the church, sometimes 20. ut the language barrier is not insurmountable.

The preacher is Spencer Hilton Ahpeatone, a full-looded Kiowa and one of 46 native preachers who take ae gospel to 7,000 souls in the fast-growing Methodist dian mission conference. He preaches in English, but arts of the service are in sign language. Now 47, Ahpeatone augments his annual salary of $1,800 by work-ng as a painter and paper hanger. At one time he drove 00 miles every Sunday to serve five churches.

Backbone of his present church is the 10-tribe choir d by Jack Redbird, also a Kiowa, who organized the roup in 1953. The choir meets once a month at Stroud, kla., to rehearse with an Indian choir from Tulsa. The mbined choir—singing gospel hymns in English or dian hymns in an Indian tongue—is an outstanding ttraction at conference meetings. For a glimpse of typical embers in everyday life—and a listing of some of the ribes—see the next two pages.

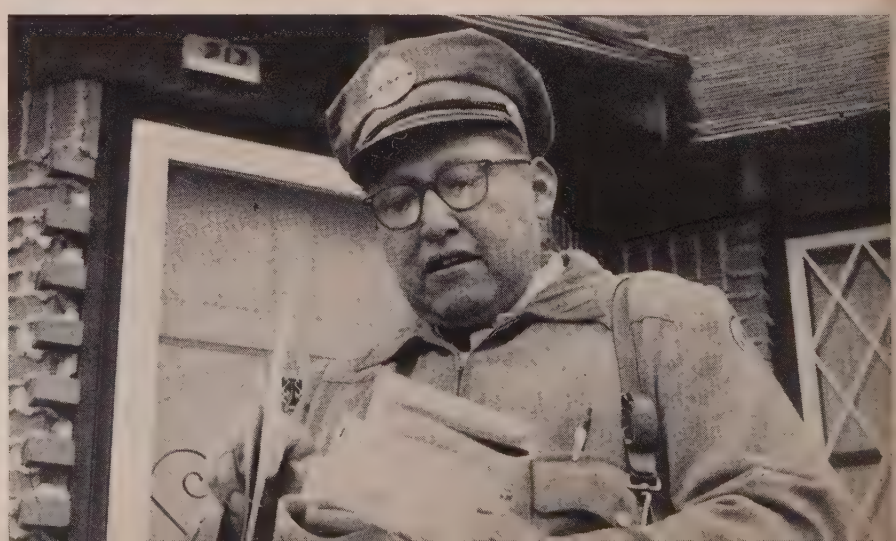
***Voices** from many tribes blend together in the Angie Smith choir, famed throughout the area. Below: Ahpeatone puts a Kiowa war bonnet on grandson—who says he'd rather play cowboy!*

Ponca and Delaware: *Tom Roughface (left) and Ralph Williams are typical of young Indians who attend Oklahoma City University.*

Chickasaw: *Mauzon Neal, treasurer of church, works for the U.S. government.*

Church of the Ten Tribes, *continued:*

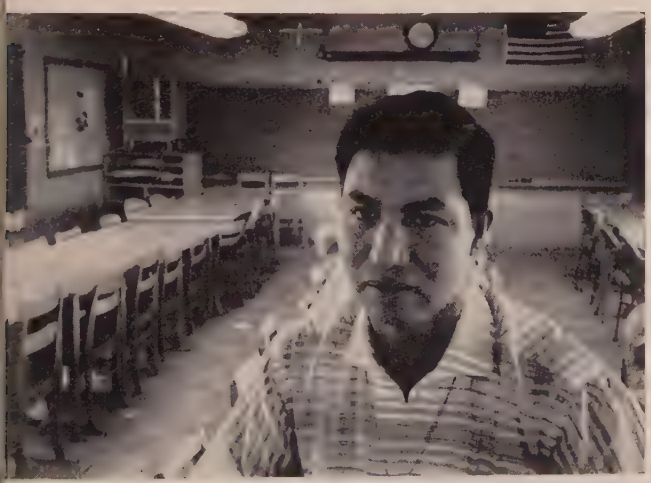
THESE men and women, members of the all-Indian Methodist choir in Oklahoma City, represent a cross section of the 10 tribes united in one church. Like many of their fellows, they are taking their places as talented and dependable employees in the business world. Their talents and their jobs are brightening the picture in Oklahoma where Methodism has been concerned with the Indians' plight since the shameful "Trail of Tears" brought the Five Civilized Tribes into the territory more than a century ago. Methodist ministers accompanied the Indians on that tragic trek—and today Methodism has the largest Indian membership of any denomination.



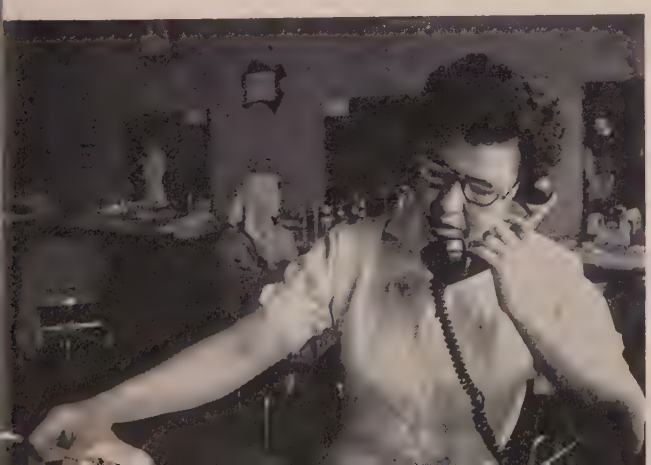
Kiowa: *Jack Redbird, who organized and directs the choir, is an Oklahoma City postman.*

Seminole: *Mrs. Jack Redbird works in a downtown store.*

Comanche: *Henry Lookinglass, accountant at Tinker Field.*



Choctaw: *David Jones is a physical-education instructor.*



Creek: *Silas Wilson, a sheet-metal journeyman, works on Stratocruisers.*

Euchee:
Mrs. Silas Wilson has been a beautician 16 years.

"The Great Father . . .
(Eyes raised, Mrs. Kaubin points heavenward.)

23rd Psalm—Indian Fashion

"above . . .
(Hands form a graceful arch.)

"a Shepherd . . .
(As if holding a staff.)

"Chief is . . .
(She looks toward "flock.")

WHEN WHITE MEN came to America, they found Indians speaking many languages—and 600 dialects. Until the time of Sequoya, the Cherokee "language writer," there was no written Indian language north of the Rio Grande. But the Indian had worked out a sign language so graphic that he could be understood by almost anyone. At Angie Smith Memorial Methodist Indian Church in Oklahoma City, Mrs. Ida Kaubin shows how she interprets for the congregation a beautiful Indian version of a beloved Biblical psalm, a portion of which follows.

"The Great Father above a Shepherd Chief is the same as, and I am his, and with him I want not.

"He throws out to me a rope. The name of the rope is Love.

"He draws me, and draws me, and draws me to where the grass is green and the water not dangerous; and I eat and drink and lie down satisfied.

"Sometimes my heart is very weak, and falls down, but he lifts me up again and draws me into trails that are good. His name is Wonderful!

"Sometime, it may be a long time, it may be longer, and may be a long, long, long time, I do not know, he will draw me into a place between mountains. It is dark there, but I will pull back not, and I will be afraid not, for it is in there between those mountains that the Great Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied.

"He spreads a table before me and puts on it different kinds of food: buffalo meat, Chinamen's food, white men's food . . . He fills my cup till it runs over.

"I talk two ways, not. These roads that are 'away ahead' good will stay with me all through this life, and afterward I will move to the 'Big Tepee' and sit down with the Shepherd Chief forever."

Spencer, Indiana

Remembers the Day Well

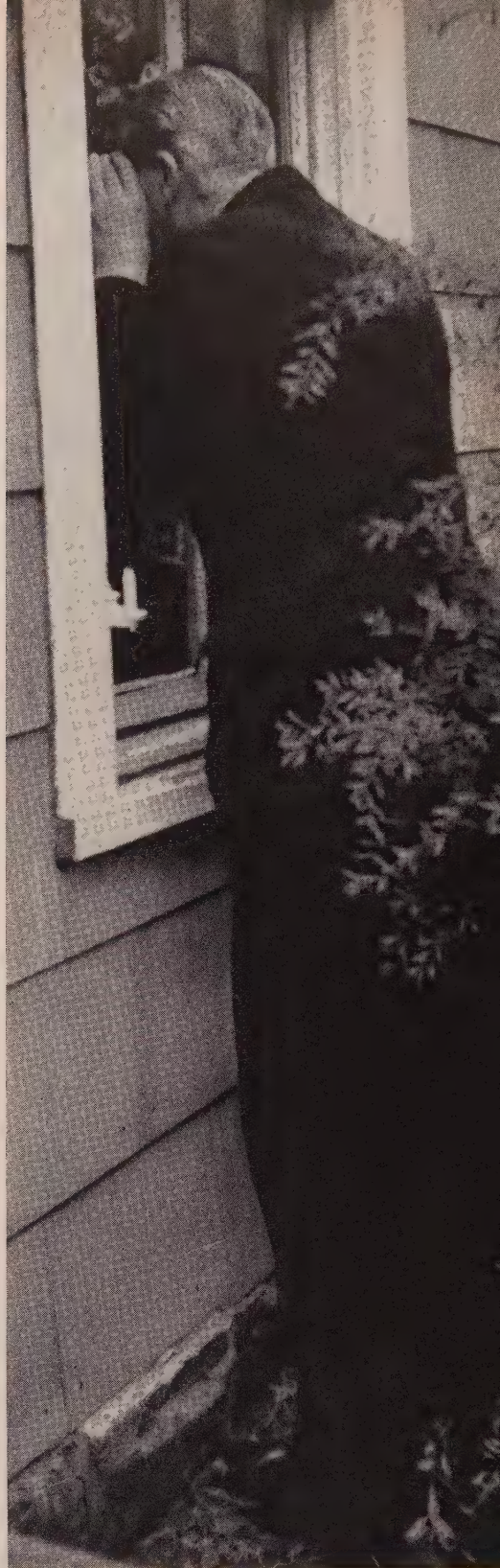
By ***HERMAN B. TEETER***

ONE of the finest tributes ever paid motherhood—American motherhood—came from the lips of Britain's prime minister, Harold Macmillan, who earlier this month revisited the United States. The suave, mustached statesman was given an honorary degree at Methodist-related DePauw University at Greencastle, Ind.

But while the spotlight was on this event, residents of the pretty Indiana town of Spencer recalled another Macmillan visit two years ago—not as a world leader, but, simply enough, as a grown son visiting his mother's home town. He came to walk the streets where she had walked so long ago, to talk to elderly people who knew her as a young woman. Most of all, he wanted to worship in the Methodist church where his American-born mother once sang in the choir.

When the visitor from No. 10 Downing Street, London, arrived that September morning in 1956, folks in Spencer greeted him without fuss or feathers. It was Sunday in the quiet county-seat community among the rolling hills of southern Indiana. The courthouse square drowsed in early fall sunshine as he rode down a tree-shaded side street to the First Methodist Church.

A few oldsters nodded as he quietly took his place in a pew near the front. So this was Nellie Belles' boy; the grandson of Dr. Joshua T. Belles, whose tombstone stands among the hundreds in Riverside cemetery. They watched intently when, after a brief introduction by



"I didn't realize this house was so large," says Macmillan, peering into window of home where mother lived. Fire had recently damaged the building.

"I knew your mother as a girl," Mrs. Laura Kenworthy, 92, greets Macmillan at church door as members file past.

the pastor, the tall Englishman strode down the aisle to the pulpit. In the rich voice heard often in parliament these days, he read the parable of the talents from Matthew 25:14-30.

Pausing as he removed his glasses, Macmillan turned toward the choir as if in tribute to his mother's memory. Then he spoke to the congregation.

"I find it difficult to tell you how grateful I am for your kindness in asking me here today. As you can imagine, this is a very moving occasion to me.

"I share with Sir Winston Churchill the great privilege of having had an American mother. He and I often talked about what we owed our mothers. For my part, I owe everything to her.

"I remember best one outstanding quality in my mother's character, one which I feel she must have learned here. She was absolutely unshakable and quite relentless—almost ruthless—in a question of right and wrong."

Macmillan spoke then of the "devotion, love, and courage" of his mother, born in Spencer on August 26, 1856. "She died 81 years later at her home in Sussex, England," he explained, "and is buried in the little country graveyard of our village church, alongside my father."

"I owe everything in the world to her whose presence I can almost feel here today."

While still in her teens, Nellie Belles married an American artist, John Bayliss Hill, who died a few months after the wedding. She lived for a while with the widow of Governor Lew Wallace, statesman and author of the novel *Ben Hur,* an all-time best seller. Later she went to Paris to study voice. While there she met and married Maurice Macmillan, a wealthy British publisher.

"She was intensely proud of her American ancestry," the speaker told the congregation. "She drew her strength and moral courage from the men and women of those days. She never forgot Indiana . . . above all, she never forgot Spencer. . . ."

His talk concluded, Macmillan returned to his seat to hear the sermon of the Rev. Charles W. Ballard, then pastor of the church. After the service, he joined the minister at the door and shook hands with each member of the congregation. Then he went up the street to visit the house where his mother lived as a girl. He found the building boarded up because of recent fire damage, but cupped his hands against a window to gaze inside.

Mrs. Maurice Macmillan, above, Indiana-born mother of the Prime Minister. Below: visiting her home town, Macmillan lays wreath on grave of his grandfather, a pioneer Spencer doctor.

Photographers jockeyed for position as Macmillan moved about Spencer. T. Perry Wesley, editor of the *Spencer Evening World* and a direct descendant of one of John Wesley's paternal uncles, busily took notes. Later he wrote: "We saw a world leader close at hand. What we saw, we liked."

At Riverside Cemetery, Macmillan placed a wreath on the grave of Dr. Belles, the grandfather he had never known. That pioneer physician—a graduate of DePauw University—joined The Methodist Church in Spencer, where he practiced for nearly a quarter of a century. His daughter, Nellie, is remembered by Jesse Robinson, an elderly resident, as a beautiful, dark-eyed young lady with a rare talent for singing.

"Nellie and her husband, Maurice Macmillan, visited Spencer after their marriage," Robinson said. "It was in the 1880's, I believe, and there was a big reception in their honor."

Later the present prime minister sat with Spencer folk to eat fried chicken at McCormick's Creek State Park. Then, as quietly as he had arrived, he went on his way. As Britain's chancellor of the exchequer, he was scheduled to attend a meeting of the World Bank in Washington the next day.

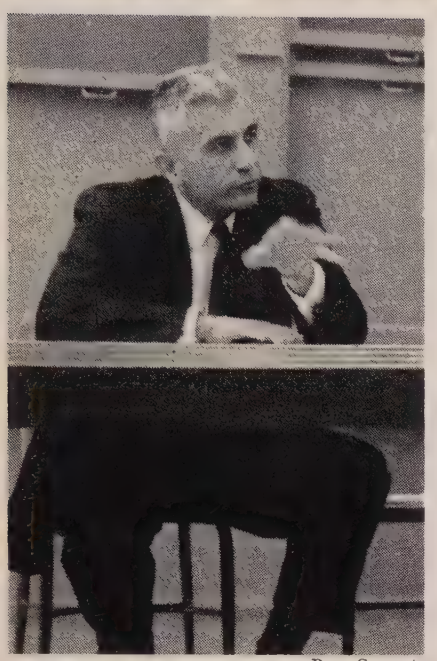
Harold Macmillan had spent four hours in Spencer. His "sentimental journey" was over. But a few days later a letter arrived at the Methodist parsonage.

"I am writing to say how deeply grateful I am to you for allowing me to attend the morning service in your church last Sunday. . ." Macmillan told the Reverend Ballard. "It was for me a most moving occasion which will remain afresh in my memory for the rest of my life.

"To read the scripture lesson in the home of my mother's childhood, as I often read it in my own parish church in England thousands of miles away, was a privilege which I shall always treasure."

JUNE, 1958

SAN FRANCISCO Area *NEWS* Edition / Together



Doug Gompertz

New president of San Francisco State College, Methodist Glenn S. Dumke, addresses the campus Wesley Fellowship.

'Way' in 14th Showing

The Way television series, produced by Methodists, is having its 14th showing in California-Nevada, appearing each Sunday at 1 p.m. on KTVU, Channel 2, in Oakland.

San Francisco was host May 13-15 to one of five regional training conferences for the next series, "Talk Back."

Spokane Host to Japanese Conference

For the third time in four years, the annual session of Pacific Japanese Provisional Conference will be held in a new church building. Highland Park Church, Spokane, will be host to the June 24-30 meetings, first ever held in Spokane.

Highland Park Church, whose name was changed from Grant Street in its relocation, will be consecrated by Bishop Tippett two days before conference opens.

Although official sessions do not begin until June 27, Bishop Tippett will be on hand the entire week, will speak Tuesday and Wednesday evenings and Wednesday morning, in preliminary meetings.

Preliminary sessions will involve committee meetings and reports.

Friday's program will include communion service at 9 a.m., a tea honoring Mrs. Tippett and ministers' wives, and a banquet. Annual meetings of laymen's and women's organizations are planned for Saturday afternoon.

Sunday's program will include the conference worship service at 10:30 a.m., with Bishop Tippett preaching; final reports; appointments; fellowship dinners; and

Summer in Japan

Three California-Nevada pastors will go to Japan this summer as part of the annual evangelistic mission to Japan directed by Dr. Lawrence Lacour of the General Board of Evangelism.

The Rev. Kenneth W. Adams of First Church, Fresno; the Rev. W. A. Sanders mass meetings for Isseis and Niseis.

of North Sacramento; and the Rev. Robert W. Moon of San Leandro were nominated by the bishop and are being sent by their churches.

During July and August they will work as missionaries in designated towns establishing churches and helping Japanese ministers prepare for continuing work.

To Attend Tokyo Meet

Two of 67 official American Methodist delegates to the 14th World Convention on Christian Education in Tokyo in August will be from San Francisco Area.

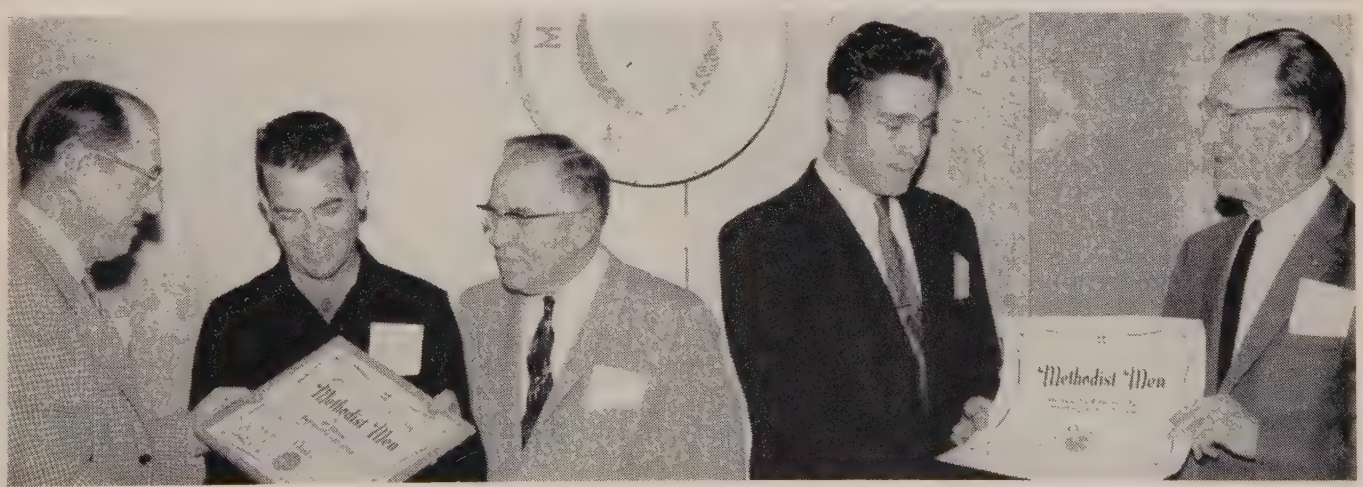
They are the Rev. Robert N. Boswell, executive secretary of California-Nevada Conference Board of Education, and the Rev. J. K. Sasaki, pastor of West Los Angeles Church.

Sasaki also will conduct a Japan Seminar, which is still open for participants. The group will leave Seattle by air July 24 and will tour Japan July 26-Aug. 6 for meetings with leaders and others, for study, and for sightseeing.

Want More Retreats

More than 30 college and seminary students planning to enter the Methodist ministry participated Mar. 23-24 in a retreat with the conference Board of Ministerial Training.

Procedures for candidates, problems facing young ministers, and other relationships were discussed. This first retreat was well received.



Two charters are presented for the new Methodist Men's Club of Newcastle-Penryn Charge: from left, Col. Frank Paul, Sacramento-Nevada District lay leader, giving charter to John Lewelling, president, while the Rev. Dwight M. Iles looks on; George Kostenko, secretary-treasurer, receiving other copy from Thomas McIntire, Roseville, associate lay leader, Sacramento-Nevada District.

New Buildings in Nevada

Taylor

In Fallon, Nevada, this new Epworth Church sanctuary was consecrated Mar. 30 by Bishop Tippett. Social hall and kitchen are in the basement of the building.

This is the new education building at Battle Mountain, Nevada, consecrated Mar. 30 by Bishop Tippett. The $14,000 unit includes a social hall and a kitchen.

The Carlin, Nevada, church addition will serve as an educational-social building. Adults donated 2,922 hours of labor, young people 413 hours. Cost: $11,000.

Urge Nuclear Study

Election of officers and consideration of nuclear testing dominated this year's conference Youth House of Representatives.

The representatives of local Methodist Youth Fellowship and Wesley Fellowship groups studied nuclear testing implications in 15 seminars and brought out conclusions, including a call for Christians to be better informed on testing and to consider testing in the light of Christian love.

They urged local groups to study and take a stand on issues and to let their stand be known. They urged the State Department to continue approval of cultural exchange programs as a means of lessening tension among nations. A petition seeking cancellation of nuclear tests was to be sent to local groups for action.

The gathering elected these new conference officers:

Wesley Fellowship—president, Dick Ernst, Temple-San Francisco; vice-president, Ron Murdoff, Napa; secretary, Carol Hume, San Mateo; student commission, Keith Jacoby, First-Sacramento; employed youth, Carol Chappell, El Cerrito; service projects, Elwin Stocking, Napa; social action, Mike Johnson, Burlingame; fall events, Diana Biller, Pacific Palisades.

MYF—president, Jim Lynn, Burlingame; vice-president, Jim Metcalf, Galt; secretary, Leila Walker, Santa Rosa; Christian faith, Dave Lutes, Burlingame; witness, Jackie Dewell, First-Hayward; outreach, Phil Hall, Burlingame; citizenship, Eric Rasmussen, Taft; fellowship, Dick Jones, Visalia.

New district WF chairmen: Central-Sacramento, Patt Austin, North Sacramento; Fresno, Dick Bowman, Corcoran; Metropolitan, Bud Whitney, El Sobrante; San Jose, Carol Shumaker, First Alameda; Shasta, Robin Blomquist, Corning.

New district MYF presidents: Central, Don Brand, Central-Stockton; Fresno, Lee Gallaher, Kingsburg; Metropolitan, Dave Krumpe, Park Presidio-San Francisco; Redwood Empire, Dick Maier, Napa; Sacramento-Nevada, Kathy Parsons, First-Sacramento; San Jose, John Beyer, Campbell; Shasta, Ken Fries, Trinity-Chico.

RIDING . . .

THE CIRCUIT

A "flying start" was given the every-member canvass at Galt Church this spring as the Rev. Russell Harris of Dos Palos, one of Central District's advisers on stewardship, visited Galt in his own airplane.

Only nongovernment body providing both food and workers to aid migrant families in the Exeter area during the heavy spring rains was Exeter Methodist Church, says Tulare Welfare Department.

Dallas Wood of First Church, Palo Alto, was elected to a term on the board of trustees, Foundation for Evangelism.

New members of parsonage families include Richard Allan, born Feb. 19 to the James Etheredges of Colusa; Susana, born on Apr. 6 to the Frank Iritanis of Oxnard; Nona Michele, born Apr. 10 to the Donald Cunninghams of Chowchilla; Eric Samuel, born Apr. 13 to the Ivan Jay Balls of Freedom; Pamela Jean, born Apr. 16 to the William Porters of Berkeley.

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San Francisco Area Edition—Bishop Donald H. Tippett. Editor: Winston H. Taylor, 83 McAllister Street, San Francisco 2, Calif.

This $98,000 sanctuary, first unit to be built at Tracy Church's new location, was consecrated by Bishop Tippett.

100 at 'Fellowship Days'

California-Nevada's first Epworth Fellowship Days—for worship, singing, and camp reunion—drew nearly 100 persons to First Church, Fresno, and Trinity Church, San Francisco, in April.

The Epworth group, "for those whose children are grown," planned the gatherings under the conference Board of Education, and the Rev. Robert Boswell, executive secretary, chaired both meetings.

Speakers were the Rev. Ada Hocking of St. Paul's Church, Fresno, and the Rev. Gene Carter, Metropolitan District superintendent. Hosts were Mrs. Grace Hall at Fresno and Oscar Garden at San Francisco. Albert Good of Epworth Church, Berkeley, led devotions in San Francisco.

3 Leaders Die

Deaths of two former ministers of this conference and of a former missionary have been reported.

The Rev. David C. Williams of Madera died Mar. 27. Active in the ministry for 43 years, he was also a physician and served a term as state assemblyman. He was once supervisor of the state's institutions for the insane and was reportedly the first Scoutmaster in California.

The Rev. George M. Richmond, pastor of Central Church, Sacramento, more than 50 years ago, died Jan. 26, at age 93.

Dr. Allie Spencer Gale, wife of the Rev. Frank C. Gale, minister of visitation at Trinity Church, Bakersfield, died in late March. The Gales were missionaries in China's Yangtse Valley from 1908 to 1951. During the latter part of World War II, she escaped from the Japanese and operated a large hospital in western China.

The Rev. George Uyemura of Denver was called to Japan in April by the illness of his father, who died before his son's arrival.

Warren Goes to Largest N.Y. Church

First change of pastorate for the Taylor Memorial Church, Oakland, since 1940, took place this month. The Rev. Charles L. Warren became pastor of St. Mark's Church, New York City, largest in New York Conference, and was succeeded by the Rev. Robert D. Hill of New Orleans.

Dr. Warren has been active in the conference program, most recently as chairman of the Board of Missions committee on urban life. He was a delegate to the 1952 General Conference. Dr. Hill is a member of the General Commission on Public Relations and Methodist Information.

Bishop Tippett also announced these changes in ministerial appointments:

The Rev. Wendell Kramer is now West Coast director for Heifer Projects, Inc. Formerly associate pastor at Centenary Church, Modesto, Kramer shepherded the conference's gift of livestock to Thomas Harris' mission station in Sarawak a year ago. He also was executive secretary of the conference Board of Education, 1941-46. Kramer will continue to work out of Modesto, near the Tuolumne Cooperative Farm he started 12 years ago as a practical demonstration of Christianity in social and economic life.

New professor of Bible at College of the Pacific will be the Rev. Arthur H. Maynard, who has been chairman of the department of religion at University of Miami. Succeeding Dr. George H. Colliver, Dr. Maynard is a specialist in biblical literature, has taught at Willamette University and has been both pastor and director of Christian education. He is transferring from Florida Conference.

The Rev. Robert H. Stewart, who has been director of Wesley Foundation at University of Arizona, Tucson, for six years, will become director of religious activities at College of the Pacific, a new position. His work will be with students, faculty, Stockton churches, and the conference, including direction of the chapel program, teaching, and counseling.

Frank G. Lankard, retired supply will be assistant at Los Gatos; Byron Lee Roberts transferred from Louisiana Conference; Donald H. Bishop transferred to Iowa-Des Moines Conference; Pio J. Daba transferred to North Iowa Conference.

Hold Teachers' Schools

Three laboratory and observation schools for children's teachers of several denominations are slated this month, according to Miss Jessie Todd, conference director of children's work. Last year, 88 Methodists attended such courses in this area.

The laboratory school is June 15-20 at Trinity Church, Berkeley, and includes an invitational seminar for those preparing to teach in laboratory schools, conducted by Miss Margie McCarty of the General Board of Education staff.

Observation schools will be June 22-27 at First Church, Eureka, and at Hayward Congregational Church.

Methodists in Key Roles

Methodists provided the bulk of leadership for two interdenominational training sessions in April sponsored by the Northern California-Nevada Council of Churches. They will aid with a National Council workshop in July.

The workshop for the ministry to the aging had the Rev. Gene W. Carter, Metropolitan District superintendent, as co-chairman and speaker. Other guidance for the 40 attendants came from workers in senior citizen programs at Trinity,

Taylor

Communion service from one of the mining camps on the old Bidwell Bar circuit of gold rush days was examined at the first conference Showcase of History by the Rev. J. W. Winkley, the Rev. Fredric H. Busher, and the Rev. L. L. Loofbourow.

armed forces and now is an honor student in a university.

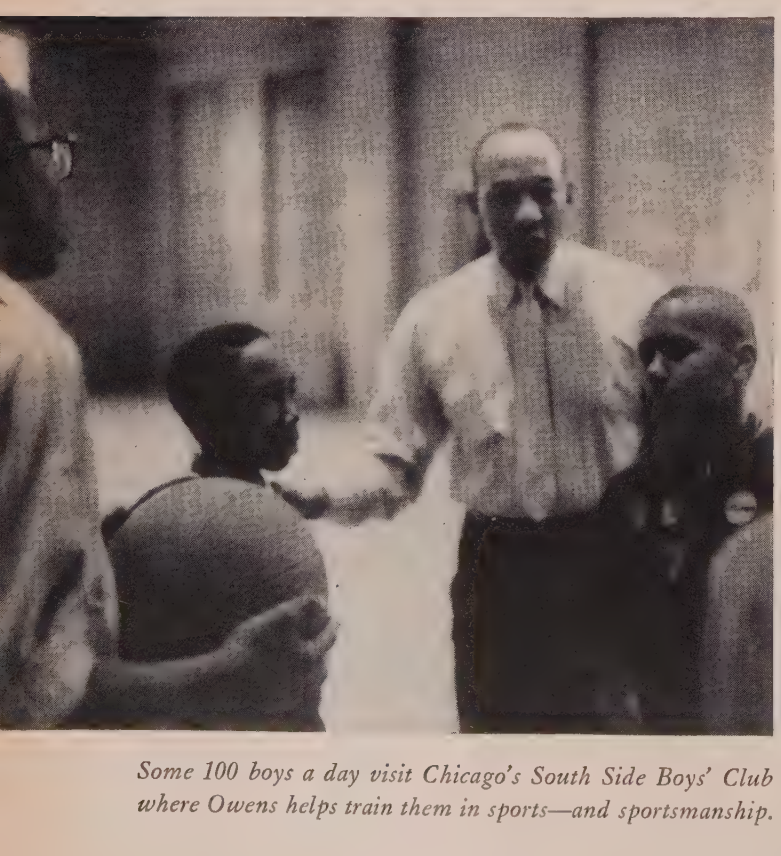
This incident, which happened about six years ago, helps to explain the deep affection with which Jesse Owens is regarded by a legion of Chicago's young people. When a sports celebrity is called the idol of youth it often smacks of the empty cliché and the cereal box top, but there are many Chicagoans who will tell you that Jesse not only has golden feet, as the four gold medals he won at the Berlin Olympics prove, but a heart, a smile, and a tongue to match. He is, they say, a solid-gold champion who has not tarnished with the years.

This adulation has little to do with Jesse's athletic accomplishments. It is the result of nearly a decade of helping underprivileged Chicago youngsters—a cause to which he has given a good share of his phenomenal energy, his time, and his spare cash.

At 44, Owens—the outstanding track star of the 20th century according to a poll of sports editors in 1950—has had a fair measure of success in industry and various business endeavors, including insurance, dry-cleaning plants, and advertising. "If Jesse really wanted to make money he could be a wealthy man," an associate says. "But he won't give it the time—he has always been too wrapped up in those kids."

In 1956, soon after returning from an assignment at the Olympic games in Australia as a representative of President Eisenhower, Owens began serving with the Illinois Youth Commission, a post to which he had been appointed by Gov. William G. Stratton. This commission was created to study and act on youth problems.

Jesse Owens first became absorbed in those kids when he moved to Chicago from Cleveland in 1949. Along Chicago's teeming South Side, swollen by the migration of wartime workers, juvenile delinquency was a major headache for law officials. As a volunteer worker with the South Side Boys' Clubs, Owens began nightly visits to the tenement sections. A devoted family man—married at 18 and the father of three grown daughters—Jesse was shocked by the wretched home conditions endured by thousands of children. But what impressed him most was their loneliness, their rootlessness. Many of the parents never went to church, some were drunks, many were divorced.



Some 100 boys a day visit Chicago's South Side Boys' Club where Owens helps train them in sports—and sportsmanship.

Jesse believed the kids were roaming the streets not looking for trouble but to get away from it, searching for something—they didn't quite know what.

Jesse began his work. There was little of the social-worker approach in his method; he simply went to the neighborhoods with the worst police record for juvenile crime and then singled out the toughest characters there.

But for the young ringleaders of the neighborhood toughs there were no formal talks or pleas for reform. Jesse started by lounging around street corners of a spring evening, talking with the kids, not to them. The kids decided they liked the guy. Then he began taking a group of four or five of the toughs to football games and basketball, hockey, and baseball games.

AFTER the games, over hamburgers and soft drinks, the youngsters began asking questions. It must have been something to be in those Berlin Olympics. But didn't a guy have to have breaks to get into a thing like that? It must take a lot of dough, and it's probably all luck.

It was not until they started asking questions and waiting for the answers that Jesse began laying the facts of his own career on the line.

Dough? His dad had been a share cropper, in Danville, Ala. Jesse, the seventh child in a family of 11, knew what it meant to be so hungry that potato peelings tasted good.

The breaks? After his family moved north to Cleveland, where his father went to work as a day laborer, Jesse got a job in a shoe-repair shop. From the time he entered sixth grade through high school he shined shoes after classes, Saturdays, and Sundays.

"And no one sneered at me in school because I shined shoes," he told them. "Or because I was a Negro. The other kids—they were Italians, Jews, Poles, Germans, Negroes—elected me president of the student council. Don't carry a chip on your shoulder because your skin happens to be black or any other color."

Jesse's college years were hardly carefree. He worked an eight-hour shift as a freight-elevator operator in a Columbus warehouse. He reported for work at 5 P.M., quit at 1 A.M., and was up at 6:30 to make an 8 o'clock class. All of his homework and studying was done on that elevator.

Olympic champions are born under a lucky star? Jesse laughed that one away. "Don't let anyone give you that about athletics or anything else in life. It took me at least eight years of hard training to get a place on that Olympic team."

Jesse's hand-picked leaders—the extra-tough guys—began showing up for basketball practice in the winter and softball and track events in the summer. With the conversion of each of these leaders came 10 or 15 followers. Within a few years, during which Jesse served as

board member and director, membership in the South Side Boys' Club climbed from 500 to 1,500. *For the last nine years not one of these youngsters has been in serious trouble with the law.*

The boys were taught how to play. As Jesse put it to them: "Each of us wants to be a champion. It's a great thing to have the will to win. But I caution you on how to win. First, in the field of sports, as well as in life, we must learn the code of sportsmanship. This means that you play the game according to the rules. You don't hit or trip up your opponents or commit any kind of foul. You don't lose your temper or cheat. Second, when the whistle blows or the last out is made, don't drop that code and leave it on the playing field. Take it home with you wherever you go, follow it in whatever you do. Always treat your opponent the way you'd like to be treated."

Sports are only one phase of Jesse's work with Chicago's young people. He has around-the-clock interest in some 125 community clubs sponsored largely by the Youth Commission in the Chicago area. Open from 4 in the afternoon until 9 at night, the clubs are gathering places for teen-age boys and girls, of whom some bring their high-school homework there. Some just listen to a record player or radio and talk with their friends.

To drop into one of these clubs with Jesse is an experience. The kids greet him joyously with a "Hey, Jesse!" and he is quickly surrounded by 20 or 30 teen-agers whose first names he miraculously remembers.

He may stay for an hour or so, talking with youngsters about job possibilities, a father who won't give up the bottle, the terrors of geometry, military service, or rock 'n' roll.

Behind the kids' worship there is a good deal more than Jesse's personal magnetism and young-at-heart attitude. He has helped hundreds of youngsters get spare-time and vacation jobs which have often meant the difference between eating and not eating. He has gone to homes where tragedy threatened and talked fathers out of spending their wages on liquor, or talked parents out of divorce. Police magistrates have given many a boy a second chance because of Jesse's eloquent appeal.

ANOTHER reason for his popularity is Jesse's stout-hearted belief in the junior citizen. "The viewers with alarm forget that 97 per cent of the young people stay out of trouble," he says, "and that they make contributions to family and school and are a credit to the community. The others might have been saved by adults. Many ambitious youngsters are willing to work desperately to get themselves out of an environment created by their parents. With a little help they can make it. A few friendly words at the right time may make the difference—like a starting block for a sprinter."

If Jesse regarded his after-office rounds of the youth clubs and his heavy speaking schedule as work, he might be considered as putting in at least a 90-hour week. He is usually home from a speaking engagement or youth assignment about 11 P.M. He gets up at 4:30 A.M. to prepare a daily six o'clock radio program (news, weather, music for the younger set) and is at his Youth Commission office at 8:30 every working morning.

During the spring and early summer months statewide travel, and organizing and planning one of his pet projects, keep Jesse sprinting. This project is the annual Junior Sports Jamboree, a track and swimming junior olympics sponsored by the Youth Commission and the Illinois Junior Chamber of Commerce. Each summer some 7,500 young athletes, from 11 to 15, take part in the games staged in every county in Illinois. About 1,800 finalists are awarded a trip to Chicago to compete in the championships.

> True humanity . . . consists not in starting or shrinking at tales of misery, but in a disposition of heart to relieve it.
>
> —C. J. Fox

What makes Jesse run at this terrific pace baffles his friends. One long-time friend who was on the winning Olympic relay team with Owens and now is a Chicago alderman explains it this way:

"Jesse has the deepest love of life and his fellow man of anyone I ever knew. He doesn't regard what he does for the welfare of those kids as social work. He feels toward them as though they were his own children. He's so supercharged with good will that he's inexhaustible. He has always been like that.

"At the Berlin Olympics the Germans had a broad jumper named Long. The contest between him and Jesse had the crowd holding its breath. After one jump Long doubled up with a leg cramp. The first one at his side was Jesse. He was massaging the German's leg before the man's trainer got to him. It wasn't a grandstand play—that was just Jesse."

Owen's genius for expressing his deep compassion for his fellow man—particularly the younger generation—was recognized by the U.S. State Department in 1955 when he was sent on a 62-day good-will tour of India, Singapore, Malaya, and the Philippines to conduct sports clinics.

An editorial in a Bombay newspaper commented: "Jesse Owens is a more winning ambassador than any professional diplomat. Years hence, the school boys of today will talk of the afternoon they met and shook hands with Jesse."

In India, an incident occurred which illustrates the philosophy that has motivated Owens' career. As he was bounding up the steps of his hotel a ragged child beggar clutched at his coat. Owens, hurrying to change clothes for a speaking engagement, took the six-year-old to his room, dunked him into a hot bath and ordered food. An Indian journalist protested the boy was an untouchable, and that what Owens did might cause unpleasantness.

"Untouchable, my eye!" Jesse exploded. "He's just plain hungry. There's no such think as an untouchable hungry kid!"

All right, so this summer you're not planning one of those strenuous journeys to nowhere! Then here are exactly the ideas you need . . .

The Art of Vacationing at Home

By CHARLES W. FERGUSON

"STAY-AT-HOME" is a term commonly used for the person who *has* to stay at home. It conjures up untidy visions of the aged and infirm, the shut-ins, the unsociables. Yet there is an art to staying at home. And a good many of us, tired of aimless visiting, too much bridge, and strenuous journeys to nowhere in particular, would like to practice it. We should like to stay at home with a greater sense of fitness and fun.

The kind of home you have, its size or its magnificence, is of slight importance. You don't need a vaulted temple for gracious living. Nor are there any hard-and-fast rules. Some find that ceremony helps—customs that lend dignity and importance to routine. I remember once running out of gas in the Connecticut hills and finding a retired broker all alone at table, wearing a dinner coat. It was a habit, and he said it seemed to make things more important. One young couple read aloud to each other. A family I often visit plays fine phonograph records after dinner several evenings a week. Another couple finds great amusement in reading the dictionary.

Practices of this sort, however, are auxiliaries at best. It is much more essential to understand, first of all, that a man's house is his castle, a refuge where he can do as he pleases. Obviously the first great step in mastering the art of staying home is to build up fortifications which make home a place of privacy and luxurious solitude.

The best thing is to have a schedule of privacy as rigid as your social calendar and stick with it at all costs. It is not stretching the truth too far, when someone calls up and asks if you are doing anything that evening, to say that you *are*—even if you intend only to read that book you've put off six months. And it can be gently suggested to friends that on certain nights you are simply not at home to anyone but yourself. Nights in are just as important as nights out: indeed, the former add endless zest to the latter.

YET so few of us will pull up the drawbridge at sunset! We are like the woman Arnold Bennett speaks of —alive only in public. Our days and our nights are spent in being in public, or in preparing to be in public, or in recovering from the effects of being in public. Thoreau points out in one of his lightning flashes that "society is commonly too cheap. We meet at very short intervals, not having had time to acquire any new value for each other. We meet at meals three times a day and give each other a new taste of that old musty cheese that we are. We have had to agree on a certain set of rules, called etiquette and politeness, to make this frequent meeting tolerable. We live thick and stumble over one another."

Once you have the idea of the home as a refuge, the change wrought in your activities is automatic. Then comes quite naturally the will to be yourself. You begin to learn the pleasures of voluntary confinement, of taking the veil in the quietness of your own house. There is nothing antisocial about this attitude. "Our first duty to society," the Abbé Dimnet once said, "is to be somebody—that is to say, be ourselves; and we can only be ourselves if we are often enough by ourselves."

The first concrete thing likely to result from staying at home is the discovery that you are doing something you've always wanted to do. One couple spent the last few months making a private guidebook for a trip they plan one day to take through Europe. Another couple spends evenings classifying the negatives of hundreds of pictures taken in days when they roamed freely. There is something you want to do; but you'll never do it until you learn to stay at home. You've always wanted to learn French. Or you like geography. Or you think you can write or draw or do something with sculpture, or make furniture.

BUT to be constantly puttering about the house is still not the kind of solitude of which I am speaking. It would seem to most of us old-fashioned and queer if we set aside a definite period of the day in which to meditate. Yet, while "thinking can be dull, it also can be a glorious and exciting adventure," to quote Justice Holmes, who was a past master of the art of staying at home.

The first experiments in thinking creatively will probably result in disheartening failure. "That brain of yours will be hopping all over the place," Arnold Bennett wrote, "and every time it hops you must bring it

It's an art . . . this staying at home. But important enough to be worth trying. For one thing, it helps bring the family closer together. It should be fun for all, too.

back by force to its original position. The mind can be conquered only by never leaving it idle, undirected, masterless, to play at random like a child in the streets after dark."

It might help us to realize that thinking, after all, is only a process of talking to oneself—intelligently. When you learn to talk to yourself coherently, you will, if you persevere, discover a lively pastime. You will be forced to talk to yourself about something important. The reason conversation is at such a low ebb just now is that we do not know how to talk to ourselves.

Seated alone in your room, you begin to talk to yourself. You have innumerable vague notions about war, for instance, but you perhaps have never held a conversation with yourself about it. Try it. You must be exact—marshaling your notions, reconnoitering the subject, pitting contentions against each other. By the end of the evening you will be weary, but you will be better able to talk to others the next day.

Solitude is not always a matter of being grimly edifying. Much has been said in favor of purposive reading—reading with some lofty aim—but there is also reading for fun. It might be well if for a while we allayed our itch for culture and came to realize that there is real sport in the contacts of the mind with new ideas, in the repartee of great authors, in the free play of our minds with books and essays. Reading for fun by no means implies that the reading matter be frothy. I can imagine that some folks would enjoy reading philosophy for fun. Others could take history, others science, but in any case they would not read out of any compulsion of convention.

It is a struggle to learn any art, much more of a struggle to master it. It cannot be done in 10 easy lessons. But you must admit this art of staying at home is important enough to be worth trying. Its cultivation would help solidify family life, stabilize our thinking, tone us up generally, and develop our serenity.

What is required most of all is the realization that the gadabouts are missing something, that the satisfactions of a flea are greatly exaggerated. He is a happy man who has simplified his tastes to the point where a good book and a fire and a quiet evening are for him not a chore or a sign of increasing age, but a preference and a badge of wisdom and distinction.

READER'S CHOICE: *Mr. Ferguson's article first appeared in the winter, 1936, edition of* The Southwest Review *and is reprinted here with The Review's permission. Later, this article was also published by* The Reader's Digest.

Want to take a thrilling swing across this nation of ours? Then enjoy this camera tour with one of the most famous photographers of our time.

The U.S.A. Is His Studio

THE name *Ivan Dmitri* is one of the most famous in photography. You'd scarcely guess that it belongs to the son of a Congregational minister and a native of Centerville, S.D. Actually, Ivan Dmitri is a pseudonym for Levon West, a descendant of the early American painter, Benjamin West!

As a youth in South Dakota, Levon West decided to be an artist. His father had more "practical" ideas, however, and sent his son to business school at the University of Minnesota. After college, the determined young man took off for New York, regardless, and began the long struggle to launch himself as an artist.

Levon West's first big break came with Lindbergh's epic flight to Paris in May, 1927—*The New York Times* carried one of the young artist's etchings of the historic crossing and the South Dakotan's work soon was in demand.

The depression knocked the bottom out of the etching market, however, and the versatile West turned to photography. One day a Russian friend suggested the pseudonym for a quick build-up and so "Ivan Dmitri" was born.

Ten years after he won fame with his Lindbergh etching, Dmitri heard of the sensational new Eastman Kodak color film and hurried to Rochester to acquire two rolls even before it reached the market. Next, *The Saturday Evening Post* used a Dmitri natural-color cover and he had established himself as a pioneer in color photography.

He's been doing consistently great color photography ever since—notably the *Face of America* series for the *Saturday Evening Post*. The series now is on traveling exhibit. From his minister father, Ivan Dmitri early developed an insatiable curiosity and cultivated an abiding sympathy and understanding for people.

Probably no photographer more faithfully pictures our country than Ivan Dmitri. On the next eight pages, TOGETHER is proud to present a distinguished photographic essay from the "Russian" who captured America.

Ivan Dmitri . . . his camera has recorded the heartbeat of America. Dmitri is also a top award-winning artist.

Our cover bride—with her groom—enjoys a reception with friends after vows in Federated Congregational-Methodist Church.

Countryside U.S.A.

"WHAT is so rare as a day in June?" asks the poet. June is the time for weddings, the precious family get-togethers, and, of course, the month to take to the open road to discover anew the beauty and bounty of our land.

No border guards here, no passports required as you whiz across magnificent and free America. It was America that set aside the world's first national park—Yellowstone—for the "little" people. You drive where you please in the U.S. and on Sunday stop at the church of your choice. Everywhere it's the same feeling, the same liberty and abundance under God.

Now join with the distinguished American photographer, Ivan Dmitri, as he takes you on a camera tour of Countryside U.S.A.

Sunday worship at a beautiful little church such as this, in Brandtford, Neb., is a family vacation experience to be cherished always.

NORTH

Up north on the cool and colorful Michigan peninsula—where 300 years ago the daring French voyageurs first plied their bateaux—this family finds summertime fun and adventure together.

SOUTH

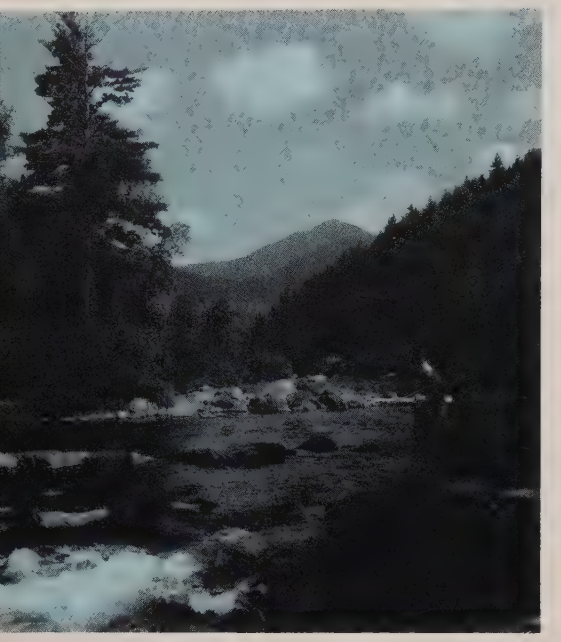
The Gulf has its lure and lore, too. Centuries-old cypress trees and sagging Spanish moss make this Chicot State Park, La., a magic fairyland.

EAST

Lobster country is "down east" and no American should miss it—a land of stout and silent Yankees such as this hardy Monhegan Island, Maine, fisherman.

WEST

Shades of Custer! In the storied Black Hills of South Dakota wide-eyed children gather to feast their eyes on a real Sioux Indian chief.



Good for plumber and president! Go anywhere in America at the right season and you'll find the great fraternity of fishermen—sometimes crowded shoulder to shoulder. In this case they have room both to fish and think on the picturesque Ausable River up in New York State.

The Stars and Stripes Forever, *the cry of "Peanuts, popcorn, and Crackerjack," a dizzy ride on the ferris wheel, the chance to shop, visit, and celebrate—all these draw the crowds to the fall Pumpkin Show in Circleville, Ohio. This is the roped-off business area and just down the street you can buy pumpkin-burgers!*

JIMMIE'S
PEANUTS

Homemade and all American is the fiddling at the Hancock County, Ky., Sorghum Show, where they rocked 'em long before Elvis did!

Hoss-trading or hog-buying—it's all in the American tradition. On this particular fall day on a Wisconsin farm, it looks as if a brisk deal is cooking. If you'll note, Mama, her old dog Shep, and even the observant horse lend a suspicious ear!

They take pride in their pumpkins in the great farm state of Ohio, judging from these blockbuster exhibits at the 50th anniversary of the Circleville Pumpkin Show. The town's business district of four blocks was roped off and the big event drew 50,000 visitors per day. The prize pumpkin here weighed in at 66 pounds, but the community claims one record breaker grown years ago weighed 220 pounds. Can't you see this one glowing in a window during Halloween season?

Countryside U.S.A.

No fancy cooking for the lobster lovers. Just a pot of boiling water on an old cookstove, and that special knack known to Maine countrywomen for generations.

It used to be that an American farmer produced enough for himself and two or three others—today it's 20 others! You marvel at our abundance as you see this nation in harvest, visit our crowded supermarts, and then come home to a feast. God bless countryside U.S.A.

Whatever the problem, it's never too big or too small for TOGETHER'S ***"Dick" Richmond Barbour*** *to handle with expert Christian advice.*

Teens Together

with an ex-teen-ager

Q *I don't believe parents should play favorites. I am a girl of 17 and my sister is 15. My mother lets my sister use lipstick and wear heels. When I was 15 she wouldn't let me do anything like that. Isn't she playing favorites?—F.R.*

A It is hard to be the oldest. Parents usually restrict the oldest child most. Your mother isn't playing favorites. She has just changed her attitudes. Be a good scout about it.

Q *Is it a sin to dance? All the kids in my MYF do. But I listened to an evangelist on the radio, and he said dancing leads to damnation. How can I decide this question?—C.F.*

A Different religious groups have different beliefs about dancing and other matters. Even within a denomination people don't always agree. Many good church people feel dancing is a sin, many don't. The trend in some Protestant churches is to accept dancing. Talk this over with your minister.

Q *I'm a boy of 18. My mother tells me not to do things for fear of what the neighbors would say. Why does she care? They can think I'm bad and start gossiping—I don't mind. What's the difference?—S.W.*

A You don't care now because you are in a period of intense independence. You will care later on. Normal humans can't live alone. We live in groups and depend upon those close to us. Our feelings of being successful or unsuccessful, important or unimportant, come largely from them. You'll find you have some significant emotional needs to stand high in the estimation of those around you. In the long run your mother is right.

Q *Until I was 16 I was overweight and the kids called me Fats. Then I went out for football and took off 50 pounds. My trouble is that they still call me Fats. Will they ever stop? —D.L.*

A I wouldn't expect them to stop. Nicknames have a way of persisting. Your friends probably have forgotten the connotation of Fats and to them it is just a term of friendship.

Q *Is there a book my wife and I could get for my teen-age son and daughter? They need help understanding themselves.—R.R.M.*

A The Abingdon Press is publishing a good book by Carlyle Marney, *Dangerous Fathers, Problem Mothers, and Terrible Teens.* It will help many families like yours. Order from The Methodist Publishing House serving your territory.

Q *Must I submit to my parents' rules? I'm a boy of 16 and in the 12th grade. My parents say I must be in before midnight. Last Saturday I went skating with a girl and returned home at 3 A.M. Now I can't go skating for eight weeks. I'll leave for college next September and will live in a college dorm. Will I be free then?—L.B.*

A Rules are hard to follow. Yet people your age have no choice. Your parents are obligated to enforce their rules until you can prove you have sound judgment. At college you'll find another set of rules which you must follow. Freedom is earned by responsibility, not by skating until 3 A.M.

Q *I'm in love with a wonderful girl. She is 22 and I am 17. I didn't know her age until last night. She has been divorced and I didn't know that, either. She has a baby whom her parents care for. I had thought the baby was theirs. Her religion conflicts with mine. Last night she told me about herself and said we should never see each other again. My mother says the same thing. Are they right?—R.J.*

A I believe they are.

Q *My uncle says most teen-agers are bad. He says we can't read, write, or spell. He thinks we're lawless and godless, even those of us who are Methodists. Do you agree?—V. McI.*

A No. Through TOGETHER I've received letters from hundreds of Methodist teen-agers. Nearly all the letters are well written. The ideas are clearly expressed. They reflect strong religious faith. The writers certainly are not lawless. Your uncle should have more faith in Methodist young people.

Q *Do you believe a girl of 13 should be forced to take music lessons when she hates them? I've taken piano lessons since I was 7. I don't play well. Practicing is loathsome. I've fought it for years, and am punished almost every*

Looks at movies

By Harry C. Spencer
General Secretary, Methodist Television, Radio, and Film Commission

Films are rated for audience suitability. Also, the symbols (+) and (—) provide "yes" or "no" answers to the question: Do the ethical standards in the film in general provide constructive entertainment?

Young Lions: Adult (+)

Few World War II pictures have the impact of this adaptation of Irwin Shaw's best seller. Marlon Brando, Montgomery Clift, and Dean Martin star in three separate stories woven into a complex pattern that says war is wrong. This is a film you feel intensely as you see and one which you will think about seriously later. Though Brando, a Nazi officer, learns the evil of Hitler's dictatorship and racial persecution, his American counterparts are not completely free of the same evil they condemn.

South Pacific: Adult (+) Youth (+)

All defects are overbalanced by the thrilling rendition of the Rogers and Hammerstein score. Stars include Rossano Brazzi, Mitzi Gaynor, John Kerr, Ray Walston, and Juanita Hall. Some viewers will object to the treatment of interracial marriage in the film, or to the actions of the girl-hungry sailors, or to Bloody Mary's method of getting an American husband for her daughter. Some may even object to the washed-out color—but few will escape the spell of the music.

Gigi: Adult (—)

This is an account of the training of a girl to become the fashionable mistress of a wealthy French playboy of about 1900. Elaborately produced and beautifully photographed, with Maurice Chevalier, Louis Jourdan, and Leslie Caron, the picture has no substance because it treats lightly a subject which is a serious social problem while flaunting the virtues of personal integrity and chastity.

Teacher's Pet: Adult (+)

Clark Gable, city editor of a big newspaper, learned the business the hard way and has no use for college theories until, by accident, he has to enroll in Doris Day's night class in journalism. A solid, interesting film with amusing dialogue, in which newspaper people from some of the country's biggest papers are spotted in the city room.

Chase a Crooked Shadow: Adult (+) Youth (+)

After the death of her father and brother, Anne Baxter lives alone. Suddenly Richard Todd, a stranger, arrives. He claims to be her dead brother. Though Todd seems to know all the habits of mind and action of her brother, Anne can't believe he is genuine and is driven nearly insane trying to figure out his motive. This is an above-average mystery.

Saddle the Wind: Adults (+)

John Cassavetes, a trigger-happy teenager, lives on a ranch with his older brother, Robert Taylor, a former gunman now going straight. Cassavetes brings Julie London, a saloon hostess, home to marry. She soon discovers he is a murderer at heart and turns her affection to Robert. John's jealousy increases his rebellion and the inevitable gun battles burst across the screen. A beautifully produced Western with plenty of action.

Merry Andrew: Family (+)

Danny Kaye, an instructor in a stuffy British boys' school, is engaged to Patricia Cutts. But on an archaeological expedition Danny meets Pier Angeli, daughter of a circus owner and sister to four brothers in a trapeze act. When Pier's brothers decide that Danny ought right now to marry their sister, a comedy chase begins, and the circus gives Danny plenty of opportunity for his special kind of clowning.

Long Hot Summer: Adults (—)

Violent emotional conflict and sex are the two ingredients which will draw the crowds to this frankly scripted, uninhibited film on the faltering aristocracy of the South. A magnificent cast, including Joanne Woodward, Orson Welles, Angela Lansbury, Paul Newman, Anthony Franciosa, and Lee Remick, give truly memorable performances of William Faulkner's characters in the film.

day for it. My mother wants me to stop taking lessons, but my grandmother says I shouldn't. My father doesn't care. —N.T.

A Most families find it doesn't pay to continue music lessons after attitudes like yours develop. Later you might want to learn another instrument, but what is happening now is not good.

Q *My younger sister tries to monopolize my boy friend. She is 13 and I am 16. He doesn't come to see me often and he doesn't stay long when he does. But while he is at our house my sister tries to take over. She won't leave; she asks him a dozen questions a minute. He never looks at me. Shouldn't a girl be able to talk to a boy in her own front room without her sister interfering?—M.C.*

A Yes, though many younger sisters are like yours. Will your parents help you? See if they can find things for your sister to do when your boy friend comes calling.

Q *I'm a boy of 15. The state law says kids must go to school until they are 18, yet nobody makes me go. I quit a year ago to take care of my mother. She was sick. Now she is well, but she and Dad make me stay home and work on the farm. I used to earn good grades. How can I get an education?—K.J.*

A Contact your school principal. Ask him to have an official come to explain the school attendance laws to your parents. They are breaking your state law and could be prosecuted. Once they understand, they will relent.

Q *I'm a brunette, 14. The hair on my legs is noticeable. My mother uses a razor on her legs, but will not let me shave mine. We've fought until I'm ready to run away. What should I do?—M.V.*

A Don't run away. That would be cutting off your nose to spite your face. Is a compromise possible? Can you use a bleach?

TEEN TROUBLE? *Don't let it spoil the fun. Let Dr. Barbour help you as he has helped so many others. Write him c/o* Together, *740 N. Rush St., Chicago 11, Ill.*—Eds.

Workday for Grandma

By MARY H. DeLAPP

A Together in the Home Feature

THE YOUNGSTERS burst from the car the moment it stopped in the side yard at Grandma's home, in a small town a few miles from our summer cottage in northern Minnesota. Jostling for first place for a quick hug and kiss from Grandma, they broke away for the kitchen and the cookie jar which always holds a special treat for them.

John's joyful, "Oh boy, this time it's those good date bars!" greeted my ears as I entered the door. A glance into the pantry revealed freshly baked dinner rolls and a luscious-looking raspberry pie.

As soon as the greetings were over and Grandma had exclaimed over how tanned we were from our summer on the lake, we fell to unloading the tools we'd brought. Our deal with Grandma is that she supplies materials, we supply tools for the jobs necessary to make her snug little house ready for winter.

This was to be our third and final "workday" for the season. Her list, telephoned a few days ago, alerted us that apples were ready to be picked, the lawn needed more soil and reseeding, a loose stair rail should be secured, some patchwork was needed in the cement driveway, and, if there was still time, the garage door could

Picking apples gave this family a sense of helpfulness (and boosted their appreciation of apple pie).

"Sour godliness is the devil's religion"
—JOHN WESLEY

A third-grade Sunday-school teacher asked her students to list their favorite hymns. One little girl looked up in surprise, blushed, then scribbled, "Peter and Tom."

—MARSHA GRIFFITH, *Columbus, Wis.*

Small boy: "Dad, what is a religious traitor?"

Father: "A man who leaves our church and joins another."

Boy: "And what is a man who leaves his church and joins ours?"

Father: "A convert, son; a convert."

—BETTY ERICKSON, *Reliance, S.D.*

Bessie's mother gave her a quarter just as the minister came to call. "Ah, Bessie," the pastor said, "I see you have a shiny new coin. Why don't you give it to the missions?"

"I thought about that," the girl answered. "But I think I'll buy a soda and let the druggist give it to the missions."

—BOB ARGERSINGER, *Gloversville, N.Y.*

Six-year-old Karl approached his father one night and begged for a pet.

"Sorry, Son," his father said. "But if you pray real hard for two months maybe God will give you a baby brother."

The lad prayed diligently for 28 days. Finally, feeling it was hopeless, he gave it up.

Imagine his surprise, then, a month later, when he found his mother lying in bed with a tiny bundle at her side. The proud father drew back the cover and the boy saw another baby. Twins!

"Aren't you glad you prayed for a baby brother?" asked the father.

"I sure am," said the boy. "But aren't you glad I stopped?"

—THOMAS P. RAMIREZ, *Fond du Lac, Wis.*

Send in your favorite church-related chuckle. If we print it, you'll receive $5. Sorry—no contributions can be returned.—EDS.

stand another coat of white paint.

Workdays are one way we have of helping Grandma maintain the independence which is so important to her happiness. She's content to stay on in the home she and Grandpa built more than 40 years ago. She rents a room to a young girl and thus keeps in touch with the outside world of everyday affairs. Her flower garden is her pride and joy, and the envy of her contemporaries.

But there are still moments of concern as a modest income is stretched to cover the necessities, with little left to provide for maintenance or improvement of real estate.

Workday for Grandma also teaches the children the importance of giving something of themselves in service to their elders.

Until we started these workdays six years ago, after Dad passed on, the children thought of grandparents as a source of endless treats and gifts, with nothing but a nice "Thank you" as their portion of giving. Now they, as well as we, are interested in keeping Grandma's home shipshape.

"Making decisions is one of the hardest things about being alone," she tells us over and over again. Should she have the trees trimmed high or low? Should she rent her garage? Should the lawn be fertilized in spring or fall?

We know it helps her to talk these things over, and each spring we ask her to make a list of what needs to be done. She lists the jobs in the order of importance—just in case we don't have time to do them all.

Everybody's up at dawn on a workday for Grandma. We dress in rough clothes, eat a hearty but quick breakfast. Tools and clothes are loaded in the car, and we're off to a real holiday.

In the 12 miles to her place we talk over the day's chores, deciding who's to do what.

With those decisions made, we get right down to work as soon as we arrive. Ann and John help me haul and spread the dirt on the front lawn, while their dad—"the professor"—mixes cement to patch the driveway.

Grandma moves from one activity to another, exclaiming over the improvements and showing her pleasure at having us with her.

Ann now is learning to be a good cook under the able tutelage of her grandmother. She'd never learn from me! And as she learns to mix cookie or pie dough, or cook a money-saving main dish, she hears much of the lore of her ancestors who lived such full, productive lives.

John, wandering in for a drink of water, asks, "Did our great-grandfather ever fight Indians?"

"No, I don't think so, John, but he knew a lot of them. He used to buy wild rice from them. He would trade them cloth, candy, and trinkets, and sometimes your mother went with him on those expeditions."

At noon the hungry crew enjoys a tasty lunch Grandma has prepared and served with Ann's help. Dessert brings compliments on the raspberry pie and Grandma comments, "I never make pie for myself any more. It takes too long to eat it. I love to have you come—it gives me an excuse to do some honest-to-goodness cooking again."

After lunch the children flip a coin to decide who will wash and who will dry the dishes while Grandma rounds up containers for gifts of apples for her neighbors.

Ann and John pick apples as high as they can reach and then I get as many as I can reach. "The professor" does the ladder picking. Soon baskets of sweet-smelling fruit stand in neat array on the porch. Some will be carried to the cellar for storage, others carried to neighbors, and a couple of sacks go into our car for the long trek to Colorado the next week.

John appreciates apple pie much more now that he has helped pick some of the fruit and knows it's work for all concerned.

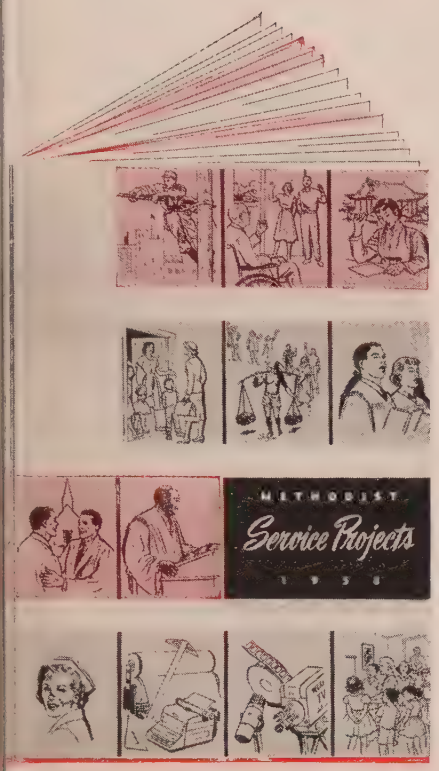
As we drove away from her place late that day I sensed a special lilt in her voice as she called, "Thanks again, children." And the echoing chorus, "Thank *you,* Grandma!"

We call them workdays, but they are really holidays for all of us. And if we've done a little to prevent a worrisome moment, or uneasy concern for neglected house repairs, Grandma has done more than we can measure in enriching our lives as a family. We're all ready to go into a busy fall and winter, happy in the knowledge that Grandma, too, is set to stay on in the home and community where her roots go deep and her friends and other relatives keep a kindly eye on her.

Talents of many kinds are needed by the church as it faces today's troubled world. Maybe you have exactly the ability now being sought!

Opportunities for Christian Service

By BRUCE L. WILLIAMS



DO YOU KNOW that job opportunities in the church are wide open? As never before, Christian leaders are quietly scouting for top talent to fill dozens of full-time positions.

The critical minister shortage is only part of the story. The Methodist Church, for example, needs workers in some 70 professional fields. In the next four years, for example, the church must recruit and train:

- 11,200 ministers.
- 12,000 doctors, nurses, technicians, social workers.
- 2,000 in mission service—at home and abroad.
- 2,000 Christian educators.

Don't look for an easy berth. Each job calls for all one's ability and dedication. Church agencies are becoming highly selective in their choice of personnel.

A complete picture is sketched in the excellent new 64-page booklet, *Methodist Service Projects*. This 1958 directory of opportunities comes from Methodism's clearinghouse on recruitment—the Interboard Committee on Christian Vocations. Its executive secretary, Dr. Marcus J. Birrell, compiled it with help from personnel officers from eight other boards and commissions.

Maybe you haven't seriously considered a church career because college or theological-school training costs too much. *Projects* tells you there are nearly 500 National Methodist Scholarships available each year. Since the program began in 1944, some 5,000 such awards have been made to outstanding Methodist young men and women. And there is the Methodist Student Loan Fund. In the last 85 years this fund has lent $12.5 million to some 77,000 deserving students. [For further details of our church's scholarship and loan funds, see *Maybe There's a Scholarship for You* (April, page 29).]

Or maybe you have thought of a church career, but not the pastorate. Where else can you serve? *Projects* will open your eyes to scores of possibilities such as these:

Chaplaincy—Methodist ministers in uniform serving U.S. armed forces now number 498. There are more than 100 pioneering men looking after the spiritual needs of patients in federal, state, and local hospitals, or in penal and correctional institutions. And just opening up is a new field—chaplains to industry.

Christian education—Local Methodist churches this year will hire 250 directors of Christian education. Pay: $2,500-$7,200. In addition, annual conference boards of education will employ 27 full-time staff people. Already, 44 conferences employ directors of children's work; 47, directors of youth work; 18, directors of adult work; 89, executive secretaries. And there is a wide range of teaching and administrative opportunities with 10 Methodist seminaries, nine related universities, 71 liberal-arts colleges, 18 junior colleges, seven secondary schools.

Hospitals and homes—Affiliated with the church are 209 hospitals and homes, employing 39,000. There is continual need for administrators, dietitians, physiotherapists, occupational therapists, social workers, medical technologists. At least 2,500 student nurses are needed annually in Methodist hospitals' schools of nursing.

Missions—By 1961 the Board of Missions wants to boost its global mission force from 1,450 to 2,000. Four areas offer special opportunities—Sarawak, Korea, Belgian Congo, Bolivia. Political and economic changes make them "Lands of Decision." Too, 50 young Methodists are recruited each year for short-term service (two and three years) in the U.S., Alaska, Puerto Rico, and Hawaii.

Business, editorial, printing—The Methodist Publishing House, book publisher and bookseller since 1789, and largest Protestant publisher, offers an unusually long and varied list of vocational choices from clerical work to accounting, to store and mail-order management, to writing and editing. Employees number 2,100 in 12 retail and mail-order houses, four local bookstores, two printing plants, central and branch offices.

Mass communications—This growing field offers a limited number of opportunities in religious journalism, public relations, TV, radio, and films.

Music—Ministers of music in local churches are in demand, but they must be good teachers and organizers, and above-average conductors. Requests now are coming in for college teachers of music and teachers in schools in Japan, Korea, India, and Southeast Asia.

Secretarial work—Our church needs competent and consecrated workers in local church, annual conference, and national offices.

Perhaps it's time you asked honestly and prayerfully:

Are my abilities needed in a church vocation?

Might God be calling me to service?

Then, if you want to investigate further, write for a copy of *Methodist Service Projects* from the Interboard Committee on Christian Vocations, 1001 19th Ave., South, PO Box 871, Nashville 2, Tenn.

Light Unto My Path

WEEKLY MEDITATIONS BY PASTORS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

JUNE 22

For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live.—Romans 8:13

"REALLY LIVIN'" may be teen-age slang, but it stands for something everyone wants to achieve—at whatever age.

Interestingly enough, fullness of life is precisely what the Christian gospel promises—not in a far-off heaven, but here and now! The abundant life which Christ came to give us is not only for the future; it is also an experience into which we can enter now. He wants us to have it now. This may not be "livin'" as popularly pictured, but it is the life for which God has made us—therefore, it is the only genuine life.

But how can we manage this? Paul deals with many aspects of the new life in one chapter of this remarkable letter. We dare not oversimplify by disregarding these other aspects, but the above verse makes this direct point. *To really live is an achievement gained by allowing the Holy Spirit to live and work in us.*

We are familiar enough with all the alluring promises of life "according to the flesh." This addiction or that indulgence or these acquisitions have been our aims in life—except that somehow they do not really satisfy.

Not only the gospel, but wise men of many traditions have advocated a life of self-control as the true life of man.

Paul goes deeper than this. And his insight is true, not only to the gospel, but also to our best understanding of ourselves in terms of depth psychology. The secret of living is to be open to the indwelling and renewing power of the Holy Spirit. Not by our own straining efforts at self-control—this just ties us in knots—but by allowing our efforts to be drawn out by the Holy Spirit, by being empowered by him—God in us—we shall awaken and grow into real life.

This is not only to "live modern" but to live eternally!

Prayer: O God, in whom we live, help us to know that it is also through thee that we deeply live. May we surrender ourselves to thy Holy Spirit, that it may dwell in us, renewing and empowering us. So grant us the true joy of living. Through Christ, the Lord of life. Amen.

—CHESTER A. PENNINGTON

JUNE 29

And Samuel grew, and the Lord was with him and let none of his words fall to the ground.—I Samuel 3:19

SOME YEARS AGO an *Upper Room* meditation was based on the account of a small boy who, while playing in a field near his home, fell into a shallow, dry well. His mother, nearby, ran to the well and called, "Are you all right, dear?"

"Yes, Mummy," the boy replied. "God and I were taking a walk and we fell in the well together."

Fellowship with our heavenly Father! One of our best-loved anthems is *My God and I,* in which the poet writes of walking and talking with God, "as good friends are wont to do." This kind of fellowship is the privilege of all God's children.

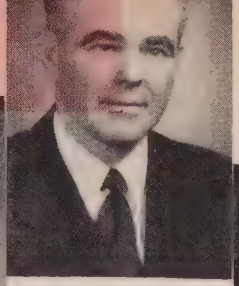
Three times in two chapters of I Samuel reference is made to the fact that the lad, Samuel, grew in his relationship with Jehovah. The record of the life of Samuel indicates that the fellowship with Jehovah, which began when Samuel was quite young, continued all his life.

The greatest need in the life of a growing Christian is that he keep an intimate fellowship with his heavenly Father. If this relationship is broken it is done so by the individual for God is ever trying to "walk and talk" with his children.

Among the results of a close companionship with God may be noted first, an inner peace, about which Jesus spoke to his disciples; second, a faith that does not shrink through success or failure, through happiness or sorrow, and third, a desire to share experiences with those who have not come into this vital companionship with God.

If one would keep tight the ties that bind him to God, he must keep the prayer channels open; he must live with the Holy Scriptures; he must find time for private and public worship, and he must dedicate his time, his talents, and his means in extending the fel-

aester A. Pennington
Minneapolis, Minn.



A. E. Acey
Danville, Va.

DeWitt C. Clemens
Providence, R.I.

Claud M. Haynes
Atlanta, Ga.

wship of kindred minds, as he lps bring others into the ex- nding circle of God's infinite ve.

ayer: Our Father, knowing that e need thee, we come in prayer king that we might learn to walk th thee and talk with thee, so at we might have the faith and ace for which the whole world ks. Amen.

—A. E. ACEY

LY 6

But the steadfast love of the Lord is from everlasting to everlasting upon those who fear him, and his righteousness to children's children.—Psalm 103:17

THE HANDS of a man give fas- cinating testimony to his faith hope. Some men's hands speak eply of "the steadfast love of Lord which is from everlast- g to everlasting." So spoke brecht Dürer in his *Praying nds.* But other men's hands are ettante, revealing a veneer of perficiality. Some men's hands tness to their closeness to earth. hers' are claws.

But gentle hands, firm hands, reworn hands gnarled with rk, hands crippled with disease, tching hands, grasping hands, nds that are clenched—truly ey reveal men's hearts.

It is good that this is so—that ere be one honest, visible like- ss of what we are. And it is good at we bear such an image in our nds and not on our faces. For some among us need to remain anonymous and others need to be forgotten.

Whether men's hands are strong and sure, or fumbling and weak, this much men must know: "The steadfast love of the Lord is from everlasting to everlasting upon those who fear him, and his right- eousness to children's children." They must know that there is no earthly cross of man's own making before which he can stand and wring his hands in hopeless resig- nation.

The Psalm speaks of God's strength: "But the steadfast love of the Lord is from everlasting to everlasting." This is a God of strength who lifts, who upholds, and who handles crosses. In the hands of such a God we are safe in the hands of a "love that will not let us go"—we are in the hands of one who has borne a cross for us. We are secure.

Prayer: O Lord of all life, we pray humbly for purity of heart. Help us to accept the grace and chastening of thy steadfast love, so that our hands will show our hearts to be true. Amen.

—DeWITT C. CLEMENS

JULY 13

So whatever you wish that men would do to you, do so to them; for this is the law and the prophets.—Matthew 7:12

IF ALCOHOLICS would that men should give them drink, should they give drink to men? If the addict wants a shot more than life itself, should he peddle dope? Should those with a self-martyr complex mete out suffering to others?

Jesus made his statement after he had been talking about the God-man relationship and now, therefore, he is stating a man-man relationship.

The God-man relationship and the man-man relationship are tied together. In Jesus' teachings he re- lated God's forgiveness and man's forgiveness. He related seeking the kingdom of God and the ac- quisition of things. He related ac- ceptable worship and being recon- ciled with one's brother. He re- lated supreme love for God and loving your neighbor. With Jesus, the right relationship with God and the right attitude toward man were twins, and he made this manifest in his many teachings.

The golden rule is an imple- mentation of religion; it is neither a religion nor a substitute for re- ligion. The golden rule activates faith and proves faith. Man's son- ship of God and the brotherhood of man are two parts of the same thing. God is our Father and we are God's children. Therefore we give all God's children the same consideration and respect and service which we desire and ex- pect in return.

Prayer: Our gracious God, help us to see ever more clearly life's two main relationships: the one to thee, which gives us power, and the one to other men which proves our faith. Amen.

—CLAUD M. HAYNES

Barnabas takes

Looks at New Books

FOR everyone who has hopes of understanding the struggle for power and the chances for peace in today's world, **John Gunther's** *Inside Russia Today* (Harper, $5.95) is essential reading.

Gunther is a prodigious reader and painstaking researcher. He was in Moscow on four critical occasions: In 1928, at the beginning of the first Five Year Plan; in 1935, when Stalin's power was in full flower; in 1939, year of the Russo-German pact, prelude to World War II, and in 1956, year of de-Stalinization and the slaughter of the revolt in Hungary.

These 505 pages of easily read data should do much to teach us the facts of global life. Some of these facts are:

The Soviet Union is the largest political organism in the world. It dominates two continents, is three times the size of the U.S., and a single party —the Communists—runs its 15 republics. Inside this immensity live more than 200 million people—10 per cent of the human race. Add the peoples of China and other satellites, and you've got a third of the world's population.

Between 1945 and 1950, Gunther says, the U.S.S.R. expanded at the rate of 50 to 60 square miles an hour.

Here is a book of facts we need to know as never before. Relations between the U.S., other free countries, and the U.S.S.R. form the most important, difficult, and dangerous problem in the world today.

For those not particularly interested in reading about Russia in depth, Gunther's chapter, A History of Russia in Half an Hour, alone is worth the price of the book.

The Soviet world and its global goals are analyzed in Gunther's latest book.

The eye of a tornado is ominously tranquil, I've heard. Somehow I'm reminded of that by *American Freedom and Catholic Power,* by **Paul Blanshard** (Beacon Press, $3.95). Here's the book about which whirl emotional charges of "anti-Catholicism," yet it seems to be singularly temperate in tone, with scholarly documentation.

Blanshard glides lightly over Catholicism as a religion, but digs deeply into implications of the "political and cultural power" of the Roman church. He probes the problem presented by parochial schools, for example, and challenges censorship of movies, plays, and literature. Especially enlightening is his analysis of Roman Catholic attitudes toward mixed marriages and the practice of medicine.

This book has a strange history. It was rejected repeatedly by publishers until Beacon, the Congregational-Christian publishing house, brought it out 10 years ago, and sold some 240,000 copies! It survived a decade of criticism and now has been amplified and brought up to date.

If you're interested in this problem, you will find Blanshard's book worth your thoughtful study.

Albert Einstein was the scientist who opened the Atomic Age. Whether that age will end in utopia or destruction remains to be seen. Just the same, Einstein felt the great weight of responsibility, since a letter he sent to President Roosevelt was responsible for starting the huge atomic-bomb project.

Before he died, the German-born genius tried to "influence the people of the world . . . to make them realize the fearful consequences of using atomic energy wrongly, and to persuade them to turn it only to good purposes."

So writes **Mae Blacker Freeman** in *The Story of Albert Einstein* (Random House, $2.95). Rather than an attempt to explain scientific theories, the book is a biography for young readers. As such it can be recommended for boys and girls with an awakening interest in science and the men whose genius is revolutionizing our lives.

Einstein gets a good deal of attention, too, in *The Inhabited Universe* by **Kenneth W. Gatland** and **Derek D. Dempster** (McKay, $3.95), a deeper, more imaginative book for those who take their science seriously but don't mind speculating now and again on the unknown.

These authors take you from primordial slime into the vast reaches of time and space, from atom to expanding universe. They present one of the best popular explanations of Einstein's theory of relativity I have ever read, with an interesting sidelight on his religious beliefs.

"My religion," he said in later years, "consists of a humble admiration of the illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God."

While Einstein may not have been a religious man in the conventional sense of the word, here is certain proof he was no atheist.

Our Lutheran friends did that magnificent movie, *Martin Luther.* Now come the Presbyterians with *The Mark of the Hawk,* which made its bow this spring. Ordinarily, Barnabas leaves movie noting to Dr. Harry Spencer, but this one is pretty special.

It depicts the plight of an educated West African and a Christian missionary clashing with native terrorists. The plot moves convincingly, showing both darks and lights of the nationalist movement and missionary effort—without a smear of whitewash!

See this movie if you want to understand better the forces behind today's headlines from Africa.

In *Christianity Among the Religions of the World* (Scribner's, $2.75), **Arnold Toynbee** suggests that the world's higher religions (Christianity, Judaism, Mohammedanism, Hinduism, Buddhism) "ought to subordinate their traditional rivalries" and get together in the face of a new fanatical religion —"revival of the worship of collective human power."

He is not suggesting that the major religions form one glorious "super" religion, taking the best from each. He insists each must keep its distinc-

DUCATIONAL INSTITUTIONS F THE METHODIST CHURCH

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hens College—Athens
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intingdon College—Montgomery
ead Junior College—Boaz

Arkansas
ndrix College—Conway
.ilander Smith College—Little Rock

California
lifornia Western University—San Diego
llege of the Pacific—Stockton
uthern California School of Theology—Claremont

Colorado
rr School of Theology—Denver
iversity of Denver—Denver

Connecticut
sleyan University—Middletown

Delaware
esley Junior College—Dover

Florida
thune-Cookman College—Daytona Beach
ylan-Haven School—Jacksonville
rida Southern College—Lakeland

Georgia
Pdrew College—Cuthbert
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nory University—Emory University
nory University, Candler School of Theology—Emory University
mmon Theological Seminary—Atlanta
Grange College—LaGrange
ine College—Augusta

Reinhardt College—Waleska
Vashti School—Thomasville
Wesleyan College—Macon
Young Harris College—Young Harris

Illinois
Garrett Biblical Institute—Evanston
Illinois Wesleyan University—Bloomington
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MacMurray College—Jacksonville
McKendree College—Lebanon
Northwestern University—Evanston

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Evansville College—Evansville

Iowa
Cornell College—Mt. Vernon
Iowa Wesleyan College—Mt. Pleasant
Morningside College—Sioux City
Simpson College—Indianola

Kansas
Baker University—Baldwin
Kansas Wesleyan University—Salina
Southwestern College—Winfield

Kentucky
Kentucky Wesleyan College—Owensboro
Lindsey Wilson Junior College—Columbia
Sue Bennett College—London
Union College—Barbourville

Louisiana
Centenary College of Louisiana—Shreveport
Dillard University—New Orleans
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Maine
Kents Hill School—Kents Hill

Maryland
Western Maryland College—Westminster
Wesley Theological Seminary—Westminster

Massachusetts
Boston University—Boston
Boston University School of Theology—Boston
Wilbraham Academy—Wilbraham

Michigan
Adrian College—Adrian
Albion College—Albion

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Mississippi
Millsaps College—Jackson
Rust College—Holly Springs
Wood Junior College—Mathiston

Missouri
Central College—Fayette
National College—Kansas City

Montana
Rocky Mountain College—Billings

Nebraska
Nebraska Wesleyan University—Lincoln

New Hampshire
Tilton School—Tilton

New Jersey
Centenary College for Women—Hackettstown
Drew University—Madison
Drew University, The Theological School—Madison
Pennington School—Pennington

New Mexico
Harwood Girls' School—Albuquerque
Navajo Methodist Mission School—Farmington

New York
Syracuse University—Syracuse

North Carolina
Allen High School—Asheville
Bennett College—Greensboro
Brevard College—Brevard
Duke University—Durham
Duke University, The Divinity School—Durham
Greensboro College—Greensboro
High Point College—High Point
Louisburg College—Louisburg
Pfeiffer College—Misenheimer

North Dakota
Wesley College, University Station—Grand Forks

Ohio
Baldwin-Wallace College—Berea
Mount Union College—Alliance
Ohio Northern University—Ada
Ohio Wesleyan University—Delaware

Oklahoma
Oklahoma City University—Oklahoma City

Oregon
Willamette University—Salem

Pennsylvania
Allegheny College—Meadville
Dickinson College—Carlisle
Lycoming College—Williamsport
Wyoming Seminary—Kingston

South Carolina
Browning Home and Mather Academy—Camden
Claflin College—Orangeburg
Columbia College—Columbia
Spartanburg Junior College—Spartanburg
Wofford College—Spartanburg

South Dakota
Dakota Wesleyan University—Mitchell

Tennessee
Baxter Seminary—Baxter
Hiwassee College—Madisonville
Lambuth College—Jackson
Martin College—Pulaski
Meharry Medical College—Nashville
Morristown Normal and Industrial College—Morristown
Scarritt College—Nashville
Tennessee Wesleyan College—Athens
University of Chattanooga—Chattanooga

Texas
Holding Institute—Laredo
Huston-Tillotson College—Austin
Lon Morris College—Jacksonville
Lydia Patterson Institute—El Paso
McMurry College—Abilene
Port Arthur College—Port Arthur
Southern Methodist University—Dallas
Southern Methodist University, Perkins School of Theology—Dallas
Southwestern University—Georgetown
Texas Wesleyan University—Fort Worth
Wiley College—Marshall

Utah
Westminster College—Salt Lake City

Vermont
Green Mountain College—Poultney
Vermont Junior College—Montpelier

Virginia
Emory and Henry College—Emory
Ferrum Junior College—Ferrum
Randolph-Macon Academy—Front Royal
Randolph-Macon College—Ashland
Randolph-Macon Woman's College—Lynchburg

Washington
College of Puget Sound—Tacoma

West Virginia
West Virginia Wesleyan College—Buckhannon

Wisconsin
Lawrence College—Appleton

District of Columbia
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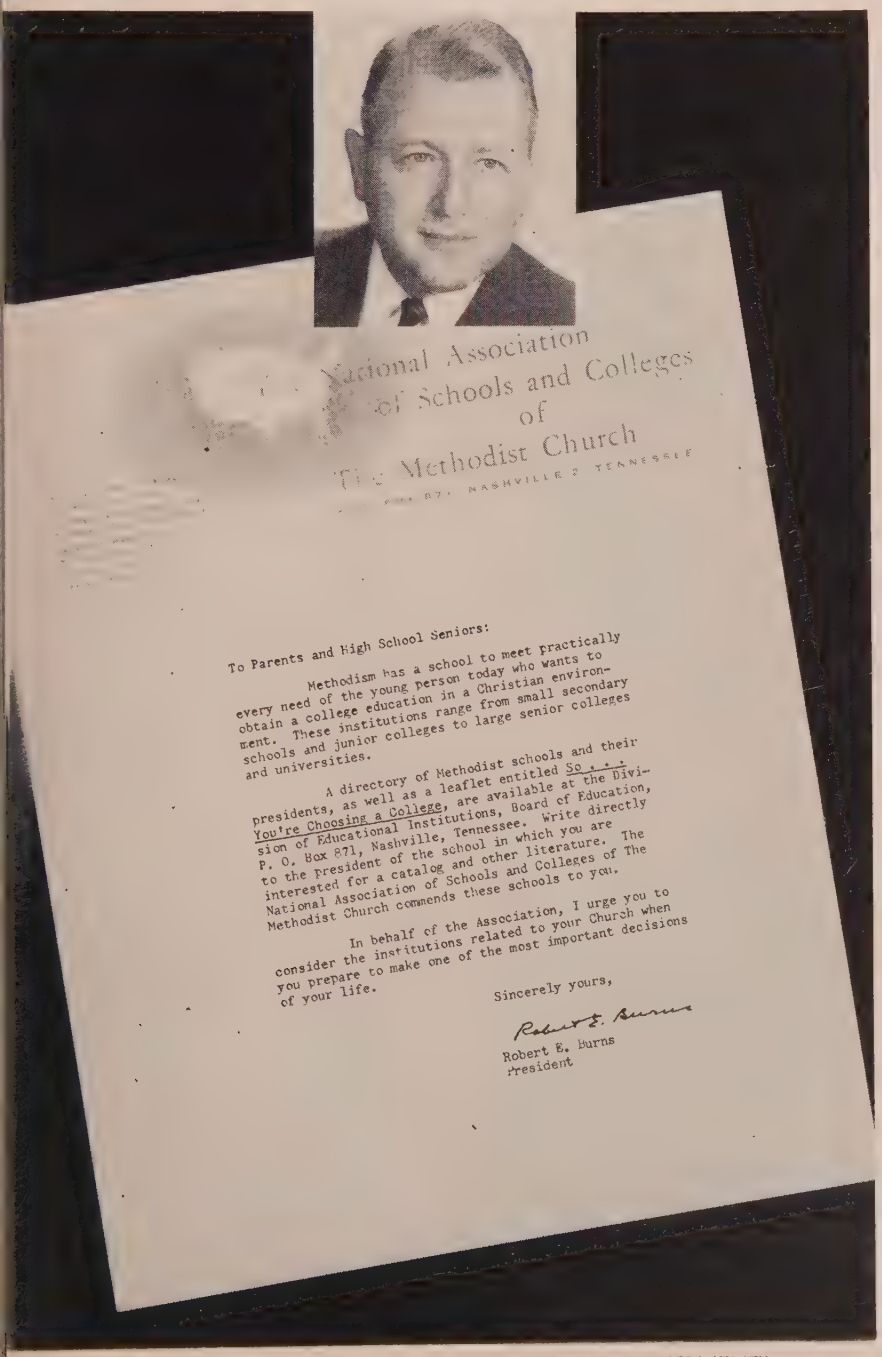
George O. Robinson School—San Juan


National Association
of Schools and Colleges
of
The Methodist Church
NASHVILLE 2 TENNESSEE
To Parents and High School Seniors:
Methodism has a school to meet practically every need of the young person today who wants to obtain a college education in a Christian environment. These institutions range from small secondary schools and junior colleges to large senior colleges and universities.
A directory of Methodist schools and their presidents, as well as a leaflet entitled So . . . You're Choosing a College, are available at the Division of Educational Institutions, Board of Education, P. O. Box 871, Nashville, Tennessee. Write directly to the President of the school in which you are interested for a catalog and other literature. The National Association of Schools and Colleges of The Methodist Church commends these schools to you.
In behalf of the Association, I urge you to consider the institutions related to your Church when you prepare to make one of the most important decisions of your life.
Sincerely yours,
Robert E. Burns
Robert E. Burns
President

(ADVERTISEMENT)

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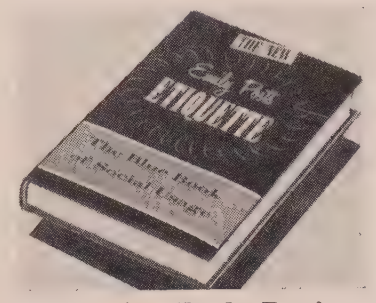

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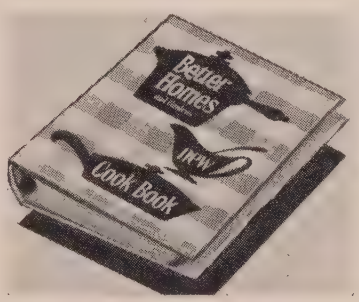

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JEPHTA AND HIS DAUGHTER, by Lion Feuchtwanger *(Putnam's, $3.95).*

When a book has to overcome a prejudice to reach a reader, its task is doubly difficult. But when it succeeds in doing it, there must be qualities in it far above average. Because *Jephta and His Daughter* succeeded in accomplishing this task with me, I now recommend it as one of the best novels written on a biblical theme in years.

The story is found in the 11th and 12th chapters of the Book of Judges, and I suggest you read it there before you read this novel. Perhaps one reason for the success of the book is that it is dealing with a relatively unfamiliar chapter in the history of Israel. That, however, is only partly the case because Feuchtwanger is a literary artist and he has worked at his research hard enough to make the story ring true. There is nothing about it that sounds contrived or strained into a pattern which has already been set. As Shakespeare could use old plots and create from them something wonderful and dramatic, so this man has succeeded with a chapter in the early life of Israel.

THE SUMMER SOLDIERS, by David Mark *(Doubleday, $3.95).*

This generation of Americans has learned that one of the big prices we pay for victory is the responsibility of quartering soldiers in other countries and not becoming hated for it. This book tells the story of a summer after the war and what happened to a small European town full of American soldiers.

Since our army is usually a cross section of the civilian population, we have all the types we could recognize in any of our cities. The summer soldiers and the sunshine patriots are always well represented. There are those who want to get from the people everything possible since they are in a position now to demand it. Some assume that the women of the town are part of the spoils of war and should be used accordingly. But there are a few who recognize their responsibility as representatives of democracy. It is not the book that *A Bell for Adano* was, but it is in that same general atmosphere. There must have been some American officers who were married and respected their marriage vows. There must have been some who respected, too, the vows of married people in the towns in which they stayed. But novelists never seem to find those people.

PEOPLE WILL TALK, by E. C. R. Lorac *(Crime Club, Doubleday, $2.95).*

A good mystery is about the most moral book you can read these days for the accepted format is very precise. Of course, we have the Mickey Spillanes, reflecting the morals of the jungle, but I regard them only as a part of the general pornographic sickness of our day. By no means are they to be thought of as literature. The real detective story always makes sure that the fellow killed deserves it and that the one who did the killing had his reasons. Sex is nearly always a minor element and the whole plot is conceived on an intellectual level. Things move and there is a good deal of probing of human motives.

Such a book is *People Will Talk*. The plot held my interest to the end. An unsolved crime is presented before a group of amateur crime experts and they are asked to bring in a solution. Over a series of weekly evening meetings the reports are made and, interestingly enough, each one finds a different person guilty of the crime and proves it. It is not until the end that you discover the real culprit. If there is any moral to the story, it is that once you make up your mind to something you can interpret most everything that happens in support of your thesis.

The completely objective consideration of a situation is hardly ever possible for any of us. If you doubt that, listen to the debate on a controversial subject at the next Fourth Quarterly Conference you attend.

ive beliefs. And Christians must continue to preach their "truths and ideals o the non-Christian majority of our ellow human beings," but we must lo it without "relapsing into Christianity's traditional sins of arrogance nd intolerance."

This is a sermon in humility by a rilliant historian. It will give Christians new look at themselves in the world —a view not always flattering.

For the future pilot of a rocket hip to Mars: *Space Research and Exploration,* edited by **D. R. Bates** (William Sloane, $4), a collection of rticles by authorities dealing with all spects of the new frontier. Warning: This is not fantasy or science fiction. Better be up on higher mathematics f you expect to absorb all of this book. But there are portions the general eader in the field will find interesting.

If the reaches of interstellar space re too much for you, try an African afari with **J. A. Hunter,** who lives p to his name in *Hunter's Tracks* (Appleton, $4).

This is real adventure by a man who spent nearly 50 years on the Dark Continent. It's complete with thirst-maddened elephants, man-eating crocodiles, a fight to the death between man nd leopard, and photos aplenty.

As long as there are wild animals nd writers there'll be books like this, nd I'll be reading them.

Each time our family journeys to ne nation's capital we find new thrills n touring the famous old buildings nd strolling the broad walks shared own the years by the figures of history.

And now there's a new booklet, *Methodism in Washington,* published by the **General Board of Temperance,** 100 Maryland Ave., NE, Washington, which is available at 25 cents. t will add a whole new dimension to next trip—and to yours too. It lls of sights and shrines to see which ve particular interest to Methodists, tarting with our own Methodist Building adjacent to the new Supreme Court uilding.

For a man to cut himself off from riends and family and pretend to be a raitor to his embattled native land in wartime, all in the interests of espionage, takes courage. But what of a neutral who does this; a man who apparently has no stake in who wins a war? Surely, he must have double the ourage of his convictions.

Well, in *The Counterfeit Traitor* by **Alexander Klein** (Holt, $3.95), we have the true cloak-and-dagger story of Eric Erickson, an American-born Swede who did just that. Leaving the protection of his neutral Sweden, he spied out

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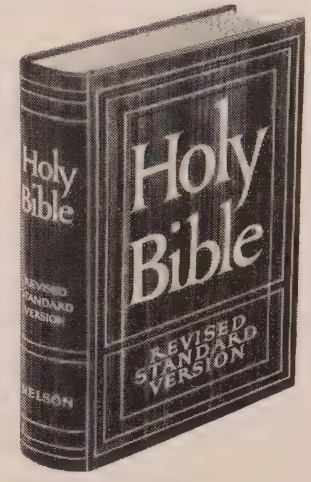

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118 O give thanks to the LORD, for he is good; his steadfast love endures for ever!

PSALMS

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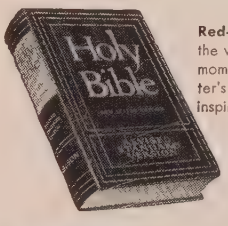

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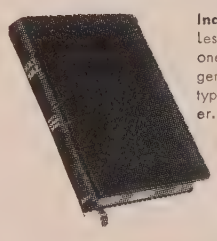

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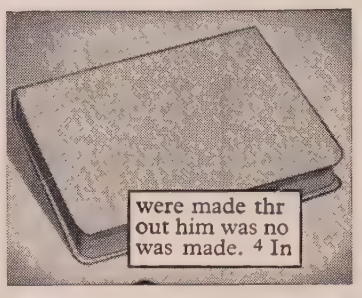

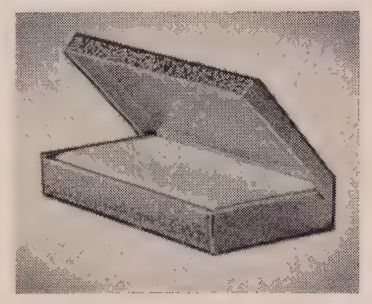

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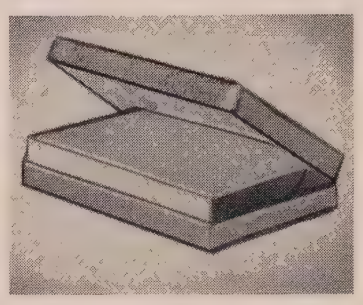

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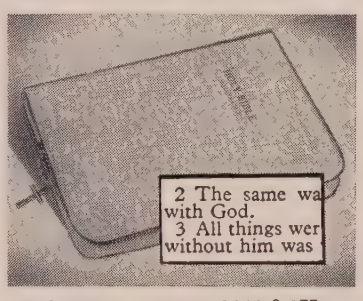

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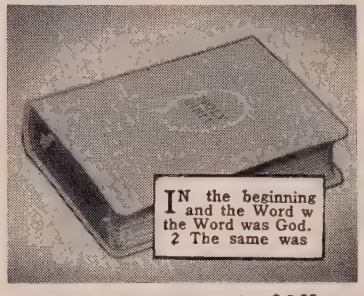

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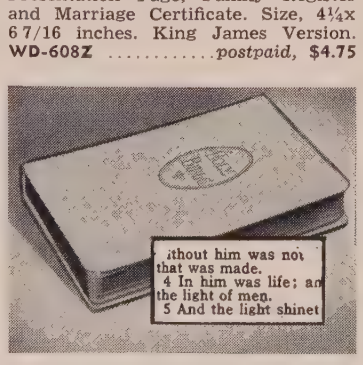

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the secrets of Nazi Germany's oil-refinery system, feeding data to the Allied generals who sent the bomber fleets out to choke off the *Wehrmacht*'s fuel supply at its source. Erickson pulled his coup while posing as a neutral businessman with pronounced pro-Nazi leanings. In a personal interview, he even fooled Gestapo chief Heinrich Himmler!

If you like thrillers, this could be for you. But one cautious thought: Erickson, though married, enjoyed the caresses of many a German *frau* and *fraulein* as part of his assignment. Many may find these sections objectionable.

People of the Reeds (Harper, $4.50), by **Gavin Maxwell,** boasts some of the most beautiful prose it's been my privilege to read in a long time. The author, searching for somewhere to go "where there was still something left to see that had not already been seen and described by . . . thousands . . . before," chose the great marshes surrounding the lower Tigris in southern Iraq.

Until recently this area, though adjacent to civilization and once its fountainhead, has remained largely unexplored. Much of it is still marked "unsurveyed" on official maps.

Houses in the marshlands are built of reeds on tiny man-made islands. It's not unusual for children there to learn to paddle a canoe before they can walk. Water buffaloes and canoes are as important to these people as the automobile is to us.

Maxwell's trip through the marshes was made in a war canoe, 36 feet long and less than 3½ feet at its widest, with a high, slender prow rising five feet from the water. The high prow enables the tribesmen to force their way through reed beds where a conventionally shaped boat would stick, and their shallow draught of a few inches gives them free passage over water no more than ankle deep.

Maxwell writes with a lyrical quality of his journey into this strange land. He found it a sorry moment in which to visit the oldest culture in the world—the country that taught the ancient Egyptians to write—where, now, tribesmen are becoming corner boys.

There's a new book of *Bible Stories for Young Readers* (Abingdon, $3.50) by **Edith Patterson Meyer.** It's written for children eight or older, and where quotes are used it follows the Revised Standard Version. In this way, the author feels, boys and girls will discover how pleasant and easy it is to read the Bible itself.

The collection includes stories of the patriarchs, kings, and prophets of the Old Testament, and stories of Jesus, his followers, and the early church as recorded in the New Testament.

—BARNABAS

Dr. Nall Answers Questions About

Your Faith

What can prayer do for me?

Not a thing. But God, through ayer, can work miracles in your . And by prayer you can change ir life—and the lives of others. Prayer is not an end but a means a means of communication with od. It is more than a spiritual ex- ise, but it is never more than a thod. It has no power in itself. ju and God—better, God and you are the important factors, and prayer is conversation between you.

So all of us ought to live in the spirit of prayer. Our prayer life is not something set apart; it is a 24-hour-a-day matter, though there must be special times and places for prayer that forms itself into words and results in acts.

God means so much to us that we must, as Paul says, "pray without ceasing."

hall I call God "Thou" or "You"?

ither, but for reasons of consist- cy, not both in the same prayer. e "Thou" better, but it is purely sonal preference. For me, "Thou" ot once dignified and intimate, ost a term of endearment.

his matter of addressing God is re than mere words. In recent ntific years, there has been a dency to think of God as It—a nic force, a primordial power, the great first cause. He is far more; he is Father, and he sent his Son into our world to show the dimensions of his fatherhood and the qualities of his fatherliness.

So, the "I-It" relationship gives way to the "I-Thou" relationship when, as Martin Buber puts it, with all our beings over against God's being we step into essential relationship with him.

s everybody a sinner?

Yes—and no exceptions. This is no surrender to the gloomy a that we are all totally depraved, it is a recognition of the plain t that sin is a persistent state of soul.

We may not lie or steal, cheat or l, but we are all guilty of that -love and self-centeredness that arate us from God. So long as know better, such disobedience sin. It is not maladjustment or order, aberration or frustration; s sin. We are not victims of cir- nstance; we are sinners when we to give God obedient love.

The trick is to worry about your n sins, not the neighbor's; not the fellow's at the next desk; not the sins of the opposition party, or the rival church, or the Russians. Yet this is not to say that any of us can isolate himself and forget that he must share in the sins of people on the other side of the earth—or on Mars, if there are responsible moral beings there.

What, then, do we do about our sins? That is another question. Suffice it to say here that God, through Christ, shows us a way. Although still sinners, we conquer sin.

Dr. T. Otto Nall is editor of The New Christian Advocate, *a graduate of Garrett Biblical Institute, and the author of several books, the latest of which is* The Bible When You Need It Most (*Reflection Book, Association Press*).

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Harry the Laughing Horse

By GINA M. BELL

HARRY THE HORSE was not a handsome horse. He had a curve in his back and his coat was a rather dull brown. But Harry was a strong worker and he did like to laugh.

As Harry pulled his wagon loaded with pots of flowers down the street, he saw many things which he thought were funny. And when he saw something funny, Harry would throw his head up and show all his big, square, shining teeth and laugh a loud, "Haw, Haw, Haw."

The man who owned the wagon was quite a jolly man, too. Whenever Harry laughed, Mr. Potter would join in, even if he didn't know why Harry was laughing. But it made a lot of people want to buy flowers from such a merry man.

When Harry was young, he had hoped to be a race horse, but because of the curve in his back he never was fast enough. Even so, he was quite contented with his job of helping to sell flowers, for he was fond of flowers.

One bright summer day, Harry the Horse was pulling his wagon down the street when he noticed everybody was dressed up.

Mr. Potter seemed to notice the same thing, for he said, "Yes, sir, Harry, I believe summer is really here. Look at all the ladies wearing their fancy new bonnets."

Harry looked again and said to himself, "Some of those hats look like flower gardens and some look like vegetable gardens. But they don't look like hats." And he threw back his head and showed his teeth and gave his big, horse laugh.

Just then, Mr. Potter stopped the wagon to sell a pot of geraniums to a very large lady. She was wearing a big, wide straw hat with flowers on the top and something that looked like grapes on the side. It had a big bow of blue ribbon in the back.

Harry couldn't stop looking at that hat. And suddenly he stretched his neck, gently took hold of the hat with his teeth, and took

A Table Grace

We thank thee, Lord, for happy hearts,
For rain and sunny weather.
We thank thee, Lord, for this our food,
And that we are together.

—EMILIE FENDALL JOHNSON

From A LITTLE BOOK OF PRAYERS, © 1941 by the author and Maud and Miska Petersham, the Viking Press, Inc.

right off the lady's head! Naturally, the ady began to scream.

"Now, now," said Mr. Potter, "Harry on't hurt your summer bonnet. He probably inks it's very pretty. Maybe he likes it."

Harry laughed when he heard that, and in ughing, he opened his mouth—and the hat ell into the mud!

The lady was angry, indeed. "Look at hat," she said. "Your silly horse has spoiled ny hat. What are you going to do about it?"

Harry felt very ashamed then. He certainly idn't want his kind owner to get in trouble ecause of him.

But Mr. Potter said, "I'll pay you for it, dy, don't worry. And you can buy yourself nother one. It was a very fancy hat."

The lady took the money that Mr. Potter ave her and went off without a word—and ithout buying any flowers.

Mr. Potter picked the hat out of the mud nd brushed it off. Then he cut two ear holes n it with his pocketknife and said to Harry, As long as you like the hat so much, wear it." nd he placed it on Harry's head.

Harry felt a little silly with the fancy hat, ut he trotted along until he saw his reflection n the window of a store.

"Well," he said to himself, "that's the lliest looking horse I ever saw." Then he oked again and said, "That silly-looking rse is nobody but me." And he threw up is head and gave his horse laugh.

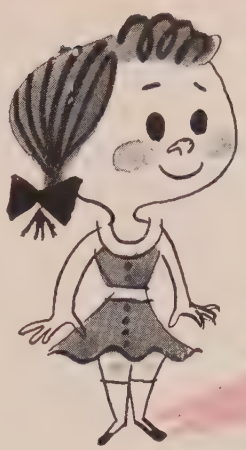
OME people turned to look at Harry the rse and he looked so funny that they began laugh, too. And when they saw what Mr. tter had on his wagon, they began to buy wers—and kept on buying until the whole agon was emptied.

"Well," said Mr. Potter, "that hat was a ne thing to buy, at that. You can just keep wearing it, Harry."

Then Harry threw back his head and ughed again. For Harry loved to laugh, ven if he was laughing at himself.

It wasn't long at all before Harry became ery well known in the town, for wherever e went he made people laugh. And when they ughed they felt so happy that they bought wers from Mr. Potter and took them home gave them to sick people. This, of course, ade even more people happy—and all ecause of Harry, the laughing horse with fancy hat!

SHADOW TAG



Some summer day play a fast game of shadow tag with your friends—and your shadows! First, choose one person to be "it." "It" then tries to tag another player by stepping on that player's shadow. When he succeeds, the new "it" takes over and the game continues. If only two of you are playing, see how many times you can step on each other's shadow by being "it" at the same time!

PIN UP HARRY

Next time you're unhappy, take a look at Harry—he'll help you laugh! Just cut out his picture, below, and paste a few bright paper flowers on his hat. Then pin up Harry the Laughing Horse where he can remind you to laugh a little every day!

Harry asks:
"Have you laughed today?"

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By JOHN J. BUCHANAN

READY FOR the thrill of discovering a vast, unexplored frontier? No need to wait for the first moon-bound rocket ship. Today, much closer at hand, a strange, new world is opening. It's a place where life is primitive yet graceful—and shrouded in a pastel beauty; a place where men are free to "fly" over uncharted mountains and dark valleys.

This is the world beneath the sea, the earth's last frontier. Here mountains range higher than the Himalayas and gorges are so deep that Mount Everest could be dropped into one and still be covered by water a mile deep. Here some animals look like plants—and some plants have no roots, flowers, seeds, or stems. Here, too, are creatures which have used jet propulsion for thousands of years, which can change from male to female and back again, and which join together to look like rocks, organ pipes, and fans. It's an adventurer's world of breath-taking contrasts.

This silent, lonely realm has fascinated—and frustrated—men for centuries. Until recently, access was gained only by use of cumbersome deep-sea diving gear. Now, however, the way is open for all. The password is *scuba,* an abbreviation for self-contained underwater breathing apparatus, developed in World War II and perfected by navy frogmen. Using scuba, men can cruise beneath the surface for an hour or more, at safe depths of as much as 130 feet.

Since about 1950, the popularity of scuba diving has mushroomed. Focal points of activity are the subtropical coasts of Florida and California, but interest is surging even in the Great Lakes region and near inland lakes and rivers. According to one recent

Weight belt, flippers, rubber suit, face mask, and air tank with breathing regulator —these are the main items in Leo Darwit's deep-water scuba-diving outfit.

Ready to invade watery depths, Darwit tries out equipment shown on the opposite page. Chicago YMCA, where he is aquatics director, offers diving instruction, has a diving club.

istimate, at least 100,000 amateur portsmen now own complete scuba quipment. Thousands of others will be king the plunge this summer. It's sy to see why this hobby is often described as "America's fastest-growing tdoor sport."

STILL remember the bright, cloud- s day when I first strapped an air tank my back, buckled a pair of flippers my feet, and fitted on a glass- ndowed face mask before slipping neath the ocean's surface into the onderland of a Florida reef. My com- anion was the teacher who had led me hrough a period of rigorous instruc- ion before this first real dive. Scuba s safe and easy to use, once you've arned the rules and are familiar with quipment. But the margin for error s slim.

As we descended that day, I began o see an unearthly jungle landscape. Rich-hewed coral in fantastic profusion was covered by countless sea plants and creatures blazing every color of the ainbow. Sea anemones glared a bright rimson; spiny crabs scuttled over the ocks and shimmering sand on the ottom. Delicate angelfish, reflecting a aleidoscope of color, hovered before mall rock caverns. Tiny, fairy-like tropical fish of all sizes and shapes danced over the reef below. Closer now, I saw the reef's vivid danger red of fire coral, sharp as the best-honed razor. Nearby, an alarmed trumpet fish stood on its tail, looking like some rare lily sprouting from a mass of elkhorn coral.

Far above was the ocean's surface. As I inhaled metallic-tasting air from the tank on my back, I realized that I was the intruder, surrounded by curious creatures which made this paradise their home. Being in a strange environment, I knew I must watch out for danger. There was the silver-flashing barracuda, with his open mouth of fine-edged teeth; the menacing moray eel flashing luminous eyes from a coral cave below; the spiny urchins which inflict deadly poison from their barbs; the slow-drifting globe of a Portuguese man-of-war jellyfish, dangling poisonous 40-foot tentacles. And there was the ever-present shark menace, perhaps not as ominous as some landlocked writers would have us believe, but real nevertheless.

Then, too, I thought of the dangers stemming from improper selection and use of equipment, or from failure to realize my physical limitations. But my instructor's words came back to me: With proper training and preparation, scuba diving can be safer than a Sunday-afternoon drive in the family auto.

More than anything else, I realized that every glorious minute spent there, apart from the tumult of the upper world, was worth the risk. God had created this world, just as he had the world of my birth. Now science had opened these treasure doors to man's quest. Certainly there are dangers in scuba diving, but so are there in driving a car. And just as a careful, well-trained driver can do much to make his excursions safe, so can the scuba diver.

SHOULD you want to join the rapidly increasing army of scuba divers, begin by reading some of the books published recently. Try *The Silent World,* by scuba pioneers Jacques Yves Cousteau and Frederic Dumas (Harper, $4.75, and Pocket Books, 35¢). Then study such books as *Underwater Sport,* by Albert VanderKogel (Henry Holt, $3.50), *Skin Diving and Exploring Underwater,* by John Sweeney (McGraw-Hill, $3.50), and *The Science of Skin and Scuba Diving,* developed by the Conference for National Co-operation in Aquatics (Association Press, $3.95). You'll be fascinated!

Every potential scuba diver first must learn skin diving—diving without underwater breathing apparatus. All

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you need is a pair of flippers for your feet, permitting fairly rapid, relatively effortless movement underwater; a face mask, protecting nose membranes and allowing you to focus your eyes under the surface; a knife; and a snorkel device (a tube extending from the mouth up past the ear, permitting breathing while you cruise just beneath the surface). Total cost: $15 to $20.

Don't rush out and buy this gear, strap it all on, and plunge into the nearest pond. Remember the basic rule of all swimming and diving—never enter the water alone. If possible, enroll in a regular training class, under an experienced instructor. Such courses are offered by many YMCAs and organized diving clubs. A Red Cross water-safety director can guide you to one. You'll learn elementary rules of water safety, and become familiar with common underwater hazards. If you don't seek out competent instruction, you may be risking your life. Remember, one mistake can be a tragedy—and it's easy to be safe!

FOR scuba diving, supplement your flippers and face mask with a weight belt, for achieving neutral buoyancy, or weightlessness, at any depth, plus your scuba unit—a tank holding compressed air and a double-stage regulator which feeds the air through a tube into your mouth. Prices vary, but you can get a reliable, 70-cubic-foot, single-tank outfit, permitting an uninterrupted hour underwater, for $125 to $150. The serious scuba diver also can buy such accessories as a rubber suit for deep-water diving, depth gauges, quick-inflating bags for emergency ascent, spear-fishing guns, and even waterproof camera equipment.

This is a hobby which dovetails into others. Today, geologists dive in search of undersea ore and oil deposits; naturalists observe sea creatures in their native element; photographers find new beauty; shell collectors discover unknown and unblemished specimens; archaeologists and treasure hunters find vast new lands to explore.

Truly, scuba has opened a wondrous new world. Danger may lurk for the careless, yet the unsurpassed beauty, and the weird creatures and vegetation, all governed by physical laws alien to our previous experience, make it a world of fascination. For those who take the time to prepare themselves properly, here is a rich experience in exploration. And to the Christian, especially, the sea's undisturbed vista reveals the magic touch of God's hand and the majestic pattern in which he fashioned this universe.

That's why I advise yielding to the challenge of this, the earth's last unexplored frontier. It offers the experience of a lifetime!

'AMILY NIGHT

'n Shreveport

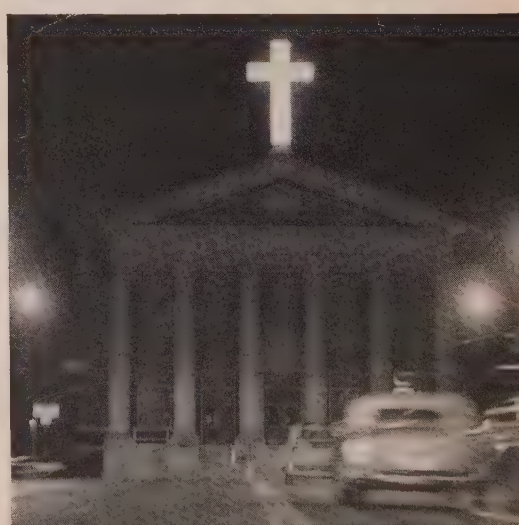
EY'RE really "keeping the family together" hreveport's First Methodist Church down in isiana—and Church Night is doing it. Ac- ies of all sorts, from official-board meetings obby classes, from lectures on Methodism to dren's movies, are scheduled for Wednesday ht. Mom, Pop, Sis, and Junior all find some- g to interest them.

The evening starts at 6 P.M. with a cafeteria- dinner. As members are greeted at the door, are given name tags to help them get better ainted. After dinner and a 15-minute fun od, family members go their separate ways he meetings of their choice. And as the tos on this and the succeeding pages show,

With a welcoming smile, the pastor of First Methodist Church, the Rev. D. L. Dykes, greets two members of the John Baird family as they arrive for the Church Night program. Sammy Baird, 14, carries his shy sister, Jenny, who is 2½, in his arms.

ound the Church Night dinner table, John Baird holds Jenny while Mrs. Baird tens her daughter's napkin. Another daughter, Beth, 10, is at her mother's and places are waiting for Ellen and Sammy. Dinner costs 50 cents—and church pays the additional five to 15 cents per plate charged by the caterer.

Its luminous cross looms large atop the Shreveport church. The building stands on a hill at the head of Texas Street, a main artery in the city, and the lighted cross serves as a beacon to Methodists—and many others.



these activities are varied, indeed.

While parents are enjoying lectures and board meetings, youngsters attend such demonstration courses as *How to Care for Pets* or *Puppets and How They Work*. Program planners know how to add appeal: Once, for example, when the circus was in town, an elephant was invited to entertain the junior parishioners!

Usually, about 600 attend Church Night—a rapid growth from the 360 present at the first session in September, 1957. Largest number to attend so far, 760. In fact, Church—or Family—Night has become so popular that the Rev. D. L. Dykes, pastor, and his assistant, the Rev. Barry Bailey, are starting to worry about future accommodations.

Church Night is certainly doing what it set out to do: To give the average church family another unifying bond of fellowship.

Small Fry Fun

After dinner, each member of the family has his own group to attend. Mrs. Baird prepares Jenny for a nurse-supervised fun session with the other youngsters of her own age. And for small sleepyheads: the nursery crib!

Official Board

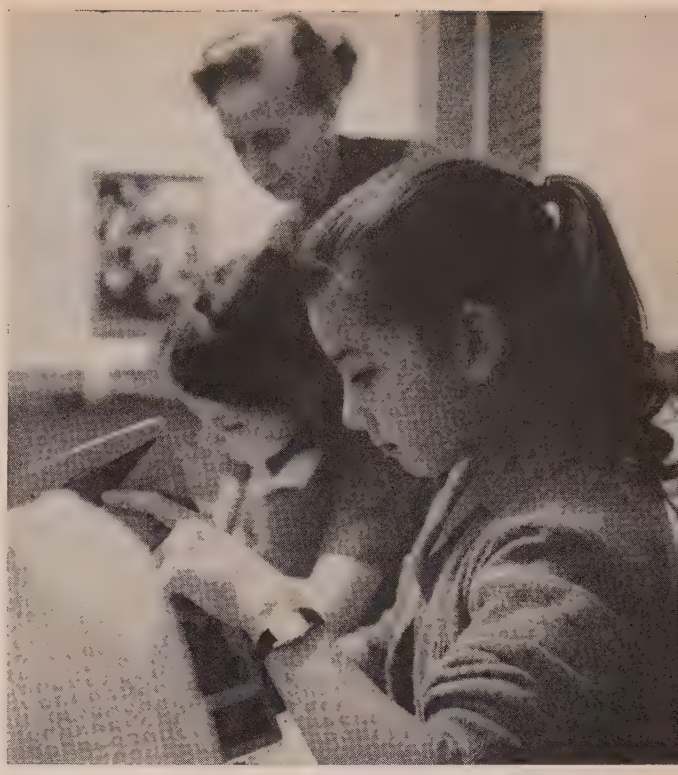
On "Family Night" the official board and commissions also meet. The pastor (above, left center) attends a meeting of the nominating committee of the board. Accompanying him is the assistant pastor (right foreground).

Teen Council

Seventeen-year-old Ellen Baird (below), attends the Senior High Council. Teen-agers are very enthusiastic about the courses offered for them. Among the most popular was a five-week course on How to Drive

Garden Club

Gardening for Beginners *is the topic which attracts John Baird (left). Courses on current events, astronomy, military defense, understanding the Bible, how to conduct family prayers, are a few which have been offered.*



Homework

Beth Baird is building character. She decides to spend this Wednesday night concentrating on homework in the study hall instead of going to see the cartoon movie. Supervised, the study hall is conducive to thorough learning.

Game Night

The game room is the best place to look for Sammy Baird (right). Here he is engaged in a game of "four square," which is played with a volleyball. His partner is Bob Dilworth, 13, another budding young athlete.

Book Reviews

Mrs. Baird (right) still wears her name tag at Book Review *session attended by nearly 120. Courses which have especially attracted women are* Dollars for Dames (*on investments*), *budgeting, antiques, photography.*

One Last Slide

Astride her pet rocking horse, Jenny Baird watches with interest as other small fry enjoy the nursery slide. Not quite sure it's for her this week, maybe she will try next time.

Good Night, All

Meetings are over at eight and members are encouraged to meet and chat briefly. While they wait for Mrs. Baird and Ellen, Beth quiets a restless Jenny, and Sammy and Dad Baird talk with a friend. Out of such informal "gab sessions" come many helpful tips for future Church Nights.

NEWS of the world parish

ALL ROADS LEAD TO WASHINGTON JULY 3-6

Hundreds of Methodist families will end their summer vacations in Washington, D.C.—and combine sight-seeing with attendance at the Convocation on Local Church Evangelism, July 3-6.

At least 10,000 are expected to jam Uline Arena for most sessions. The goal is at least one representative from every Methodist church in the U.S.

There will be no elected delegates, leaders stress; just "grass roots" people who can get to Washington at that time.

The 10,000 are expected to swell to 20,000 for the closing-night Assembly of Methodist Congregations, which will draw one-nighters from a 250-mile radius. The event, scheduled for Griffith Stadium, will feature a 3,000-voice choir and an address by Bishop Arthur J. Moore of Atlanta, Ga.

Another mass choir, composed of 1000 ministers, will sing "evangelistic music of the centuries" at the Saturday-evening program.

There will also be group discussions and such outstanding speakers as:

Dr. Charles A. Coulson, British scientist and Oxford professor; Maj. Gen. Charles I. Carpenter, chief of chaplains, U.S. Air Force; Dr. Helen Kim, president of Ewha University, Korea [See *Biggest Women's School on Earth,* November, page 35], and several bishops.

What will the "grass-roots" Methodists take home with him?

"A vision of the magnitude of our responsibility for the uncommitted people of America," says Dr. Harry L. Williams of the Methodist Board of Evangelism. "He will receive specific know-how; he will have an opportunity to share his own ideas and convictions; he will take home a portfolio of follow-through to help each local church enlist the uncommitted to follow Jesus Christ and to become a part of His church."

20,000 to Sign Friendship Book

In an "expression of love and good will" some 20,000 U.S. Methodists will sign a World Friendship Book to be presented to the Christian-education workers of Japan at the 14th World Convention on Christian Education, Aug. 6-13, in Tokyo.

The book will have signatures of church school workers and members of many denominations in 50 countries.

Dr. Leon M. Adkins, general secretary of the division of the local church of the Methodist General Board of Education, said that U.S. Methodists whose names will be in the book have contributed more than $10,000 as a token of their interest in the Christian-education work in Japan and in the world convention.

About 4,500 people are expected to attend the convention.

To Tour Dead Sea Scroll Area

A Methodist bishop and a newspaperman will escort a group of ministers and others into "Dead Sea Scroll territory" this August.

Bishop Gerald Kennedy, Los Angeles Area, and Omar Garrison, science and religion editor of *The Los Angeles Mirror-News,* emphasize that "this is not a playboy expedition." The program will be geared to interest ministers, teachers, scholars, and others who have an "intelligent approach" to the study of Bible history and foreign affairs.

The group will visit Athens, Cairo (with a camel trip out to the pyramids), Rome (where they will seek an audience with the Pope), Naples, Paris, the Dead Sea, Jerusalem, other parts of Israel, and Europe.

The group will leave Los Angeles July 28 and return the end of August.

Is Methodism Gaining Abroad?

In 10 summer conferences across the U.S., 2,000 Methodists are to study their church's world-wide mission work.

Conferees will probe into economic, social, and political conditions in countries where missionaries work, and investigate the ways these conditions affect the spread of Christianity.

Seven conferences will be interdenominational—with Methodists the largest denomination represented. The rest will be Methodist only.

The Rev. John R. Wilkins, director of missionary education, Board of Missions, will be co-ordinator. At each interdenominational meeting, Methodists will have a daily period for discussion of their missionary program.

A special conference for chairmen of local-church commissions on missions will be held at Mt. Sequoyah, Fayetteville, Ark., Aug. 22-24.

Other conferences:

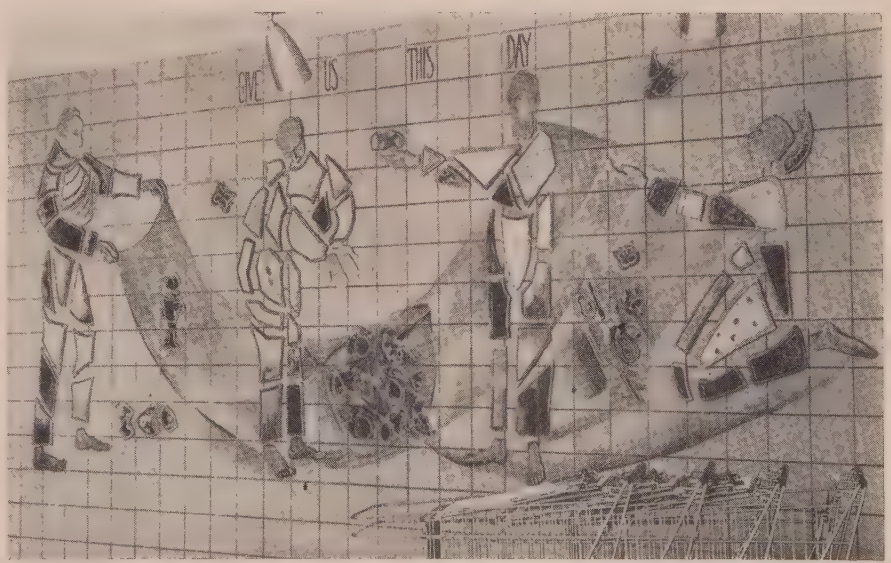
Southwest—Mt. Sequoyah, June 13-19, interdenominational; registrar, Mrs. R. C. Allman, 204 E. Kansas St., Walters, Okla.

Estes Park—Estes Park, Colo., June 15-21, interdenominational; registrar, Mrs. Max Van Hall, 1337 Newport St., Denver, Colo.

Northfield—Northfield, Mass., June 29-July 6, interdenominational; registrar, the Rev. Baldwin C. Callahan, 14 Beacon St., Boston 8, Mass.

Silver Bay—Silver Bay, N.Y., July 9-16, Dr. J. Allan Ranck, 257 Fourth Ave., New York City 10.

Lake Junaluska—Lake Junaluska,



This 14-foot ceramic depicting the Lord's Prayer is on an outside wall of a Warson Village, Mo., supermarket, near St. Louis. Design shows four saints with bread, birds, fruit, and fish. Grocery carts add to the symbolism of giving and receiving life's bounties, as mentioned in the prayer . . . "give us this day our daily bread."

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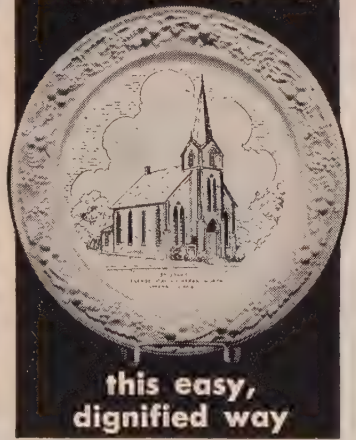

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N.C., July 25-31, Methodist; registrar, Dr. George E. Clary, 404-408 Wesley Memorial Building, Atlanta 3, Ga.

Ecumencial Missions Conference—Asilomar, Pacific Grove, Calif., Aug. 1-6, interdenominational; registrar, Miss Janet Verkuyl, 83 McAllister St., San Francisco, Calif.

World Mission Institute—Northwestern University, Evanston, Ill., Aug. 4-8, interdenominational; registrar, the Rev. Philip O. Evaul, 77 W. Washington St., Chicago 2, Ill.

Chautauqua Institute of World Missions—Chautauqua, N.Y., Aug. 17-23, interdenominational; registrar, Miss Mabel Head, 441 E. Lyman Ave., Winter Park, Fla.

Mt. Sequoyah—Mt. Sequoyah, Aug. 19-21, Methodist; registrar, Dr. Paul D. Womeldorf, 15 N. Robinson St., Oklahoma City 2, Okla. Womeldorf is also registrar for the missions' chairmen conference, Aug. 22-24.

New Plan to Help Asiatics

A new program to speed relief for Asia's suffering millions is being worked out by Dr. R. Norris Wilson, just back from a tour of 22 Far East countries. Conditions in some places are so bad, he reports, they "shake you to the roots of your being."

Dr. Wilson's program makes wider use of church specialists in agriculture, child care, welfare, and handicrafts by lending them to other groups, notably the national Christian councils in Asian countries.

Unless churches and governments alleviate want and misery, he predicts, another war will be inevitable.

Dr. Wilson, executive director of Church World Service, relief arm of the National Council of Churches, found the worst conditions in India, where floods and drought have caused widespread crop failure. Methodists are helping in this emergency through the Methodist Committee for Overseas Relief, which has issued a special appeal for $206,000 to buy food.

Methodist leaders in India have asked for a six-month grain allowance for 3,000 families of Methodist workers, supplementary food for children in 42 Methodist-school dormitories, and additional funds to fight the ravages of tuberculosis.

Would Stop Liquor Advertising

Methodists were prominent among recent witnesses at Senate hearings on a bill to outlaw interstate liquor advertising by radio, TV, newspapers, and magazines.

The bill was introduced by Sen. William Langer (R.-N.D.). Similar bills have failed in the past. The hearings were conducted by the Senate Interstate and Foreign Commerce Committee.

Alcohol advertising comes into homes

Karl J. Fink, layman of Western Avenue Methodist Church, Toledo, Ohio, who became sales manager of Goodwill Industries in Toledo despite his loss of legs and fingers, was named "National Goodwill Worker of 1958." He runs much of the business from wheel chair but drives some 700 miles weekly in specially equipped car, usually alone.

"in such volume that it is virtually impossible for the individual family to regulate" or stop it, Thelma Stevens, of the Woman's Division of Christian Service, told the committee.

Among other Methodists testifying in favor of the bill were Dr. Caradine R. Hooton, Washington, general secretary, General Board of Temperance; Bishop W. E. Hammaker (retired), Washington, former president of the board; James A. Hamilton, Washington, the board's director of legal affairs; Dr. George W. Crane, Chicago psychologist and newspaper columnist; Allan J. Burry, Belle Glade, Fla., representing the National Conference of Methodist Youth, and the Rev. Charles X. Hutchinson, Jr., Washington, president, National Temperance and Prohibition Council.

Dr. Norman Vincent Peale, New York minister-author, maintained that if advertisements showed "unshaven, dirty winos and bums sleeping in alleys" instead of "some lovable old Kentucky colonel" or "a beautiful girl," the industry would soon go out of business.

Churchmen 'Invade' Russia

Visits of free-world religious leaders to Russia are beginning at last to crack the barriers separating the churches of Russia from the Christian communities of the West. That, at least, is the view of well-informed American churchmen.

Never before, these sources stress, has there been such a steady flow of foreign churchmen into the Soviet Union.

Biggest event so far this year, they say, was the visit of the leaders of two

najor American Baptist conventions. Another important visit was that of a ive-man delegation of Germany's Evangelical Church.

Several U.S. churchmen have recently eturned from the Soviet Union. Others till are there, completing the groundwork for an exchange of college students this summer.

The Russian Baptist Union says it will send delegates to two major international Baptist meetings this summer. One is the Fifth Baptist Youth Conference at Toronto; the other is the European Baptist Congress in Berlin.

More Assistance to Chaplains

The Methodist Council of Secretaries is investigating a reported "lack of assistance" to programs of Methodist chaplains by the church's general boards.

The chaplains' desire for their work to be included in the programs of boards and agencies was voiced at the annual meeting of the Methodist Commission on Chaplains in Washington, D.C.

The Rev. John R. McLaughlin, general secretary of the commission, said a new committee will "canvass the situation with a view to giving full assistance to chaplains on the same basis as local pastors."

Methodist chaplains now number 583. About 457 are in the military and 126 are serving the Veterans Administration, hospitals, prisons, and industry.

'Upper Room' Citation

The Rev. Samuel McCrea Cavert, 69, Presbyterian minister of Bronxville, N.Y., will be cited by *The Upper Room* of New York, Sept. 25.

The Rev. J. Manning Potts, Nashville, editor of the world's most widely used devotional guide, said Dr. Cavert will receive the 1958 *Upper Room* award for his nearly 40 years of service in national and world co-operative church movements.

Dr. Cavert, who retired last year as U.S. executive secretary of the World Council of Churches, was the first general secretary of the National Council of Churches of Christ in the USA, which was organized in 1950.

DAY AFTER SCHOOL

It doesn't matter
what they do today,
Ride bikes or roller skate,
climb trees or play
A dozen games of ball,
or simply lie
And watch huge clouds
careening through the sky.
The magic of this day,
all joys renewing,
Is where they aren't,
and what they are not doing.

—JANE MERCHANT

Leaders Set 10-Year Goals for Dynamic Methodism

Methodist leaders reached into the future at the Board of Evangelism's recent annual meeting, in Nashville, Tenn.

Dr. Harry Denman, general secretary, pointed out that by the year 2000 U.S. population will hit 275 million—and The Methodist Church will need thousands of new churches, pastors, and other workers.

He proposed a giant effort to raise $100 million to help Methodist seminaries train the needed personnel. The money would set up a revolving fund to build sanctuaries and education buildings for new churches. The interest would go for seminaries' maintenance.

Dr. Denman also suggested a massive program for the 1960s—a "Decade of Dynamic Discipleship" to meet the demands of population explosion and urbanized society.

He listed some goals for the decade: 50,000 more church members and 500 new churches each year. The board authorized a committee to study evangelistic need and present a program of action.

Also looking to the future, Bishop W. Angie Smith of Oklahoma City, board president, urged Methodist churches and conferences to buy land to hold for future church sites. The land might not be needed for 25 years, he said, but the churches would have it when they needed it.

He also urged the establishment of new churches "which will never have more than 300 or 400 members" and the building of "simple but adequate places of worship."

Hear Polar Scientist

Dr. Paul A. Siple, who headed the scientific section of the U.S. Geophysical Year expedition to the Antarctic last year, delivered the 143rd Founder's Day address at Allegheny College, Meadville, Pa.

A Methodist and 1932 graduate of the Methodist-related school, Dr. Siple has made six expeditions to the South Pole region. [See *One Boy in 3 Million,* February, page 12.]

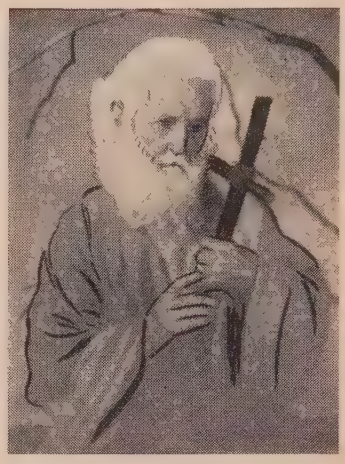
Churches Can Help GIs

Local churches have two major responsibilities toward the serviceman, a Methodist specialist points out:

- His home church should offer preinduction counseling by a pastor and keep in touch with him at camp.
- The church near his base should provide a well-organized program of worship and fellowship aimed at GIs.

D. Stewart Patterson, general secretary of the Commission on Camp Activities, advises members of near-base

The TWELVE DISCIPLES...



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getting along Together

Recently I invited my seven-year-old grandson to accompany me on a call to one of the poorer homes in our city. I thought the contrast of that home and his would benefit him.

On our way home I asked, "What did you think of the way those people live?"

His answer humbled me. "Grandma," he said, "I don't know what you mean. I never saw anything but their beautiful baby."

—Mrs. B. I. Carey, *Northwood, Ia.*

Four widows in the same block have devised a weekly baking schedule which provides each with a variety of foods plus real neighborliness for all.

On Mondays one bakes a pie, cuts it in fourths, keeps her piece, and delivers the rest to the other three. Tuesdays another bakes a cake, keeps a fourth, and distributes three fourths. Thursdays the third widow bakes cookies, and on Fridays the fourth bakes light rolls.

Agreeing that "practice makes perfect," each does the same kind of baking each week, yet enjoys variety—and friendliness.

—Leota I. Reed, *Benedict, Kan.*

It was a hot August day. I'd missed my bus; the taxis were on strike. Tired and laden with two heavy shopping bags, I started walking down a shady side street. The bags were heavy and I am old, and I hadn't gone two blocks before I had to set them down and rest.

A pretty girl about 15 came to me from across the street. "Let me help you," she said. Before I could answer, she picked up both bags. "Where do you live?" she asked. I told her seven blocks away—and she carried those bags all that distance.

When I asked her name she smiled. "That would spoil it," she said. "Just call me 'Willing Winnie.'"

—Mrs. Modine Moran, *Vincennes, Ind.*

True tales which have brightened a day or an hour for you may do the same for others. Send yours to Together. *For each story used, we pay $5.*—Eds.

churches to contact the base's Protestant chaplain for suggestions in setting up a program, and to ask the area bishop about possible financial help.

Some churches, he said, now have well-equipped rooms for Saturday-night canteens and everyday activities. He reported that of the 2.3 million men and women in military service, 200,000 are Methodists. A great many more, with no church affiliation, also can be included in Methodist programs.

FBI Finds More Crime

Juvenile delinquents and seasoned criminals kept police busier than ever in 1957, according to late figures compiled by FBI chief J. Edgar Hoover. Sharpest hike in juvenile offenses was in liquor-law violations. Hoover's report showed that 7,125 teen-agers under 18 were arrested on liquor charges last year; 5,728 in 1956. In addition, 6,779 teen-agers were arrested for public drunkenness, an increase of five per cent, and 655 for driving while intoxicated, a jump of six per cent.

In all, juvenile arrests of children 17 and under rose to 253,818 in 1957 from 234,474 in 1956.

A total of 2,796,400 crimes, an increase of 9.1 per cent over the previous record in 1956, was reported.

Chaplain Thaws Out in U.S.

After 15 months in Antarctica, Navy Chaplain John E. Zoller is back in the U.S. The Methodist clergyman [See *Thy Hand Shall Lead Me,* January, page 9] was Protestant chaplain with Operation Deepfreeze, making scientific studies in connection with the International Geophysical Year.

"It was a challenging, thrilling, and deeply satisfying assignment," he told the Methodist Commission on Chaplains, meeting in Washington, D.C.

"The men themselves wanted a place to worship, so they built a chapel and made it the most beautiful, restful area in camp. It was not at all uncommon to see a man quietly kneeling or sitting silently in the chapel at any hour of day or night."

During the winter, chapel attendance averaged 40 per cent of all Protestants available to attend, he reported, adding, "I believe this will compare favorably with any community in the States."

Before entering the chaplaincy, he was pastor of Community Methodist Church, Oakland, Calif. Another Methodist, Chaplain Edward P. Hammond, of Anderson, S.C., will succeed Zoller, his duty ending in February, 1960.

Prepare Youth for Moscow

Should Christian young people take part in Russian "peace festivals"?

The British Council of Churches' youth department has set up a special East-West advisory group to deal with such problems.

As a starter, the group will "make the fullest possible use of the experience of young Christians" who went to the Sixth World Festival of Youth in Moscow last year in helping prepare British youth who plan to visit the Soviet Union in the future. Their experiences also will be drawn on in "devising the most effective ways of receiving Russian young people in Great Britain," a council spokesman said. (At the time of the festival the council warned young people it would be "unwise" to attend.)

B. Everett Jordan, new senator from North Carolina and member of a prominent Methodist family, meets with Senate Chaplain F. B. Harris, his brothers and sister: from left, Harris; Dr. F. B. Jordan, pastor, Memorial Church, Thomasville, N.C.; Mrs. H. C. Sprinkle, wife of the editor of World Outlook, *Methodist missions magazine; Senator Jordan; Dr. C. E. Jordan, vice-president, Duke University. Jordan will serve the unexpired term of the late Sen. W. K. Scott.*

n St. Louis, Women ackle World Issues

Ten thousand Methodist women, eeting in St. Louis, have grappled ith many of the most pressing issues acing them today. In 52 discussion roups, they threshed out problems of ome life, racial tensions, citizenship bligations in this nuclear-space age, nd raising the living standards of pov-rty-stricken millions.

The women, representing 1,805,000 embers, were attending the fifth as-embly of the Woman's Division of hristian Service. [See *Women With he World on Their Minds,* April, page 0.] Mrs. J. Fount Tillman, president, d the assembly in the theme, Christ's lessage for Today.

In discussions of missions, the women ckled such subjects as the changing ncept toward emphasis on national native) leadership, the need for under-anding between Christians and non-hristians, the increasing importance f laymen in evangelism, recruitment f missionaries, and money.

The group heard many guest speak-rs, participated in daily Bible study led y Dr. Georgia Harkness, and wor-hiped through music by choirs from hree colleges which WDCS funds help upport.

Among high spots was the presenta-on of four representatives of the or-anizations which merged in 1939 to rm the Woman's Division. The eld-st, Mrs. W. H. C. Goode of Sidney, hio, will observe her 100th birthday n October.

One night's session was open to the ethodist youth of the St. Louis area, ho witnessed the commissioning of 5 young people as missionaries or dea-nesses by Bishop Richard C. Raines.

The same evening, representatives of he 100 Annual (regional) Conferences Methodism pledged $7,970,143 for issionary and other work at home and broad, an increase of more than $1 illion over the last assembly pledge.

After the morning Communion serv-on closing day, 1,600 members of he Wesleyan Service Guild convened or their quadrennial sessions. More han 130,000 employed women belong o that organization.

eligion a 'Must' in Education

Religion should be taught in public chools, the Church Federation of Great-r Chicago has declared.

Hoping its 10,000-word policy state-ment will "arouse serious and even igorous discussion," officials will send t to the National Council of Churches nd to more than 300 church councils in .S. cities.

The document declares that public ducation has become increasingly secu-ar in content as well as in control. "When religion has no place in educa-

GOD Thinks of Everything

By ROY L. SMITH

AN INTELLIGENT WOMAN with a long record of faithfulness in church work had family responsibilities which prevented her from assuming duties she would otherwise have undertaken. It came as a surprise to her pastor, therefore, when she told him that she believed she was called of God to enter full-time Christian work as a career.

"But this will require at least three years of special training," the pastor pointed out. "How will you take care of your mother and little brother while you are getting your education?"

"Just now I don't know," she replied. "I realize how serious this problem is and I do not propose to desert my duty. But I am sure God knows as much about it as I do: he respects my responsibilities as highly as I do and if he is calling me to this service, then I am sure he has thought of all the problems and has made provision for them. I know this must be true.

"When this conviction came to me," she went on, "I listed all the reasons why I could not do it. And every time I found a new reason why I must not consider it something seemed to say to me, 'God has thought of that.' Finally I asked myself why, if God had this all thought out, I should be concerned. I saw that all I had to do was make sure that God had called me."

The young lady entered college and completed her training. Meanwhile, she was able to care for her mother and brother. What she had believed true was true.

God had thought of everything!

We are dealing with one of the spiritual mysteries of life when we deal with matters such as this. No man, called of God, has ever been able to explain his call. It is true that there are those who have heard voices, and there are others who have had visions. But in many such cases the evidence is far from being fully satisfactory.

But from time to time each of us has one of the common experiences of the spiritually minded man. We become convinced that a certain action or attitude is our duty. We do not seem able to doubt it, even though we could not quite defend it with logic. To refuse to act upon these inner impulses seems to be a betrayal of the best of our inner self. At the same time the hazards are real and the dangers are threatening.

The young lady in our story had come upon the basic spiritual principle in all such circumstances.

If God calls us to accept a responsibility that is encrusted with difficulties, we can be sure he has thought his way through all of them.

God never goes off on a tangent. He never makes up his mind before he has considered all the facts. He is prepared to outwit any situation —provided we are prepared to do his will.

When God calls us, we may rest assured that perfect obedience will result in a perfect solution.

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tional practice the young may get the impression that religion has no place in life," the Federation said.

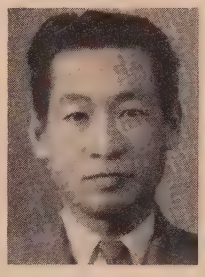
The document asks that "students be taught that religion has a functional significance for life in the sense that God is recognized by individuals, by society in general, and by government, as the ultimate . . . standard of uprightness of character and for the expression of character in daily living."

Agreement to the policy, the Federation said, will reduce any tendency toward a parochial-school system.

Restore Japan-Okinawa Ties

For the first time since World War II, a Japanese missionary is serving on Okinawa.

Teruo Nishimata recently arrived on the island to work with missionaries from the U.S. and the Philippines in bringing the Christian message to the 500,000 people of Okinawa and the other Ryukyu Islands. Japanese pastors who served there were withdrawn during the war. Nishimata represents the United Church of Christ of Japan, of which Methodists and other Protestant denominations are a part.



Mr. Nishimata

A U.S. Methodist missionary, the Rev. Lester E. Tallman, described the importance of Nishimata's arrival: "His presence in Okinawa . . . serves as evidence to the people that Christianity is not merely a North American importation but has a universal aspect which all Asia must take into account."

Tops in Membership Gain?

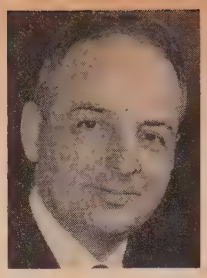
Central Methodist Church, Phoenix, Ariz., last year's "champion" in gaining new members, is well on the way to breaking its own record. Last conference year, it added 722 names; this year, at last count—and two months to go—it had added another 637. Total membership now: 3,568; goal for 1960: 4,000.

Flemming in Cabinet

Dr. Arthur S. Flemming, president of Ohio Wesleyan University, has been appointed to President Eisenhower's cabinet as Secretary of Health, Education, and Welfare, succeeding Marion Folsom.

Dr. Flemming, 53, will be the only Methodist holding full cabinet rank. He said he will resign as Wesleyan head.

An active Methodist layman, who has also been a journalist and teacher, Dr. Flemming was director of the Office of Defense Mobilization, 1953-57. Before becoming a college president, he served 11 years in various federal posts.



Dr. Flemming

Mr. Ablard

He is a member of the Methodist General Board of Education, has been a lay leader in the Ohio Conference, president of the Washington Federation of Churches, and vice-president of the National Council of Churches.

Another Methodist layman, Charles Ablard, 27, of Enid, Okla., has been appointed to the new post of judicial officer for the U.S. Post Office. His job: to combat "filth and fraud" in the mails.

NEWS DIGEST . . .

ALCOHOL SCHOOL. The annual National Methodist Youth School of Alcohol Studies and Christian Action will be held at the National College for Christian Workers, Kansas City, Mo., July 28-Aug. 3. Co-sponsors are the boards of Temperance and Education.

HIGHER EDUCATION. Halfway through the 1956-60 quadrennium, 61 Methodist annual conferences have set a goal of at least $1.30 per church member for Methodist-related colleges and Wesley Foundations.

LOANS AND GIFTS. Methodist-related Wesleyan College, Macon, Ga., will receive a $450,000 federal loan to build a three-story women's dormitory . . . At least four Methodist institutions and agencies will share in most of a $5-million trust fund set up in the will of the late Harry R. Kendall, founder of the Washington Fidelity National Insurance Company. Named: Kendall College, Kentucky Wesleyan College, Garrett Biblical Institute, and General Board of Hospitals and Homes . . . The Council on World Service and Finance has contributed $7,000 and Woman's Division of Christian Service $3,000 to the building and operating fund of the Protestant Pavilion at the Brussels World's Fair.

MORE MEMBERS. Denominations reporting substantial gains last year: Southern Baptist Convention—up 257,000 to 8,966,255; Mormons—up 71,583 to 1,488,314; Congregational Christian—up 13,238 to 1,392,632; Evangelical and Reformed—up 7,914 to 801,961 (last two bodies now are merged into the United Church of Christ); Lutheran Church-Missouri Synod—up 79,893 to 2,351,805.

Three Methodists Honored

Special recognition has come recently three Methodists.

Chaplain (Lt. Col.) Roy H. Terry, Scott Air Force Base, Ill., has received the "Air Force Chaplain of the Year" award from the Reserve Officers Association. He is a member of the New York East Annual Conference.

U.S. Senate Chaplain Frederick Brown Harris has received a George Washington Honor Medal from the Freedoms Foundation citing his spiritual leadership in the Senate and nation. He has served as Senate chaplain since 1949, and from 1942-46.

Dr. Georgia Harkness, professor of applied theology at Pacific School of Religion, Berkeley, Calif., has been selected "Church Woman of the Year" by Religious Heritage of America, Inc., an inter-faith foundation.

'Spiritual Output' Urged

A top U.S. executive has challenged the nation's businessmen to be less concerned about profits and to concentrate more on the "spiritual output in our business civilization."

"Broadening and deepening the lives of each individual within our large business organizations" should be the businessman's goal, Alfred H. Williams, president, Federal Reserve Bank of Philadelphia, told the 17th annual confer-

"Done a good deed for the day, Sonny?"

ence of the Laymen's Movement for a Christian World in Rye, N.Y.

Dr. Robert W. Laidlaw, chief of psychiatric service at Roosevelt Hospital, New York, described the type of businessman prone to emotional difficulties as a "nonconformist with . . . better than average intellectual achievements and potentially an extremely valuable individual."

Launch 'Study Abroad' Program

A new program in international education will permit Methodist college juniors and seniors to study for a year overseas.

The department of student work, Board of Missions, expects to approve the first group of students in January. They will begin study abroad in the late summer or fall. Credits earned will go toward graduation from the student's U.S. school.

Schools selected for the first year include International Christian University, Tokyo; Philippines Christian College, Manila; University of Hawaii, Honolulu, and University of Mexico, Mexico City.

Scores 'Religiosity' in U.S.

The current "American fashion of religiosity" is the "greatest single peril faced by valid religion," according to Dr. Harold E. Fey, editor of *The Christian Century.*

Speaking at University of Missouri journalism week, Fey warned that "religiosity" spreads a "thin veneer of piety over millions whose church membership is nothing more than social conformity." He called upon the American secular press to "report and evaluate religion depth" and to challenge "vulgarization of religion." This includes the "peace-of-mind cult, the 'Man Upstairs' kind of sentimentality, the nationalistic notion that God is Uncle Sam in a different set of whiskers, the superstition mongers, the psychologizers and the mass revivalists."

The Century, an undenominational weekly, received one of five Missouri honor awards.

Elect Alaska U. President

The Rev. Donald F. Ebright has been elected first president of Alaska Methodist University, to open in 1960 in Anchorage.

A former Methodist missionary to India, he now is on the staff of the Federated Theological Faculty of the University of Chicago. The Kansas-born educator holds degrees from Baker University, Hartford Seminary Foundation, and University of Chicago.

Advocates Birth Control

Protestant, Orthodox, and Anglican churches must challenge, "openly and seriously," the Roman Catholic Church's rigid opposition to birth control. So advises the Rev. Richard M. Fagley, executive secretary, Commission of the Churches on International Affairs, a World Council of Churches joint agency.

Dr. Fagley told the 10th anniversary meeting of the U.S. Conference for the WCC that in view of the population "explosion" facing the world, the Roman church's position is "theologically wrong" and "practically tragic."

Dr. Fagley called for a "dynamic ecumenical position to provide some backbone for shilly-shallying government leaders" who ignore the problem because it is controversial. He went on to criticize churches in the ecumenical movement for "their failure to think through and express their common views in this field."

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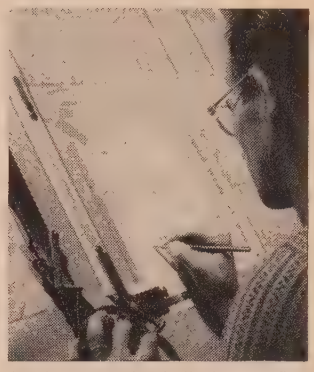

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METHODIST ALMANACK

A Miscellaney of Dates & Divers Interesting Matters for People Called Methodist

A learned blockhead is a greater blockhead than an ignorant one.—B. Franklin

JUNE hath XXX days — 6th Month

Pride of Summer passing by
With lordly laughter in her eye.—Swinburne

15	S	ICU Sunday (International Christian U., Japan)
16	M	Edison perfects cylinder phonograph, 1888
17	Tu	Battle of Bunker Hill, 1775
18	W	Susan B. Anthony fined $100, 1873 ☛
19	Th	Statue of Liberty arrives from France, 1885
20	Fr	Invite someone to church
21	Sa	It's summer! 4:57 P.M.
22	S	World Service Sunday; Quarterly Temperance Sunday
23	M	Practical typewriter patented, 1868
24	Tu	***Hope of gain lessens pain***
25	W	First Methodist conference, London, 1744
26	Th	Pied Piper pipes kids out of Hamlin, 1284
27	Fr	Boston-New York telegraph line opens, 1874
28	Sa	Henry VIII b., 1491: He beheaded wives
29	S	Geo. Washington Goethals b., 1858 He built the Panama Canal
30	M	Bikini A-bomb test, 1946

■ She was fined for voting. But this plucky New England schoolteacher, who hounded every president from Lincoln to Teddy Roosevelt in the cause of women's rights, refused to pay, declaring, "Taxation without representation is tyranny." Susan died in 1906—at 82. In 1920, women voted.

JULY hath XXXI days — 7th Month

My country 'tis of thee, sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride,
From every mountainside, let freedom ring.

1	Tu	1st recorded Methodist camp meeting, ☛ Logan County, Ky., 1800
2	W	Amelia Earhart Putnam lost in Pacific, 1937
3	Th	Convocation on Evangelism, Washington, D.C. See news story, this issue, page 65
4	Fr	Independence Day; the 182nd
5	Sa	P. T. Barnum, circus owner, b., 1810
6	S	John Paul Jones b., 1747
7	M	Hawaii annexed, 1898
8	Tu	Paris founded, 49 B.C.
9	W	Pres. Zachary Taylor died, 1850
10	Th	Mark Twain banqueted in London, 1907
11	Fr	A. Burr fatally wounds A. Hamilton, 1804
12	Sa	Julius Caesar b., 100 B.C.
13	S	Confederate raider N. B. Forrest b., 1821 His motto: 'Git there fustest with the mostest.'
14	M	Bastille Day, France, 1789

■ Camp meetings are still a lively part of the summer. In St. George, S.C., for instance, Indian Field campground meetings still keep many traditions alive. (In July, TOGETHER will show how Methodists are preserving these customs in "Camp Meetings Grow Up.") Across the country, other campgrounds will be active, too. Prominent among them: Lake Junaluska, N. C.; Des Plaines, Ill.

Shopping TOGETHER

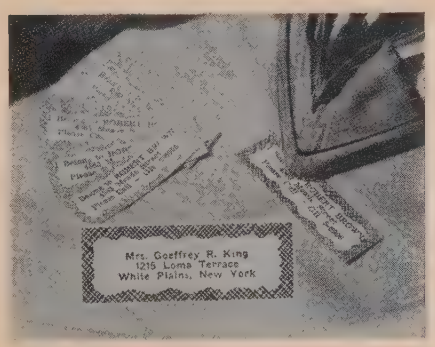
Shop by mail from the comfort of your porch chair. Here are items for gifts, fun, vacation. Your money will be refunded if you aren't satisfied and return items promptly (except personalized). Please enclose payment.

Vista-Viewers—Planning a vista-viewing trip? Then don't be without these featherweight *folding binoculars* to bring you close-ups of those historic buildings, mountains, long views. These 3½-power glasses fold into a vinyl case that fits into purse or pocket. Fine for sports events, theater, too. Focus by adjusting case. Get a pair for each of you. $1.98. *Audio-Craft, Inc., GPO Box 504, New York City 1.*

etter-Perfect Bracelet—
or her birthday, or just to delight
r, here's a dainty, solid-sterling
acelet she'll be proud to wear. It's
inty enough to suit a little girl,
iginal enough to appeal to her
er sister. Available as a necklace.
odium-finished to prevent tarnish-
. With up to seven letters, bracelet,
.50; necklace, $2.98. Additional
ters 20¢ each. *Milo Fashions, 58XH*
ffum St., Lynn, Mass.

Mood Barometer—What's the mood a-brewing? Dial it on this mood barometer and give the family friendly warning. They can keep a "whether" eye on your feelings—that is, whether to approach or stay clear. Sure to be a strife-saver—more often, a smile-maker. Give it as a chuckle-gift. A must for Sis to hang on the dormitory door. Five-inch hand-painted cherry wood, $1. *Lord George, Dept. T, 1270 Broadway, N.Y.*

ogs' Tags—Finders will not be
epers when your camper's clothes,
dding, gear are labeled with these
ash-resistant *iron-on cloth labels.*
n toddler's duds, labels identify
ild, too. Label items sent to laundry
cleaner. Name and address (three
nes) in black; assorted red, blue,
een, yellow, brown "homespun"
rders. Fifty for $1; 100 for $1.75;
0 for $3.25. *Handy Gifts, Room 53,*
sperson Bldg., Culver City, Calif.



Travel Fun—When children get restless, play this absorbing game. There are 14 different cards in set, and on each are pictures of well-known cars to be spotted in sequence. You'll also look for special "pass" cars (out-of-state-license-bareheaded-driver—which may be difficult to find unless Dad doffs his hat!). Have fun as the cars and miles go by. Two sets *Trav-L-Derby* in gift mailers, $1. *B. C. Moses, PO Box 6552, Houston 5, Tex.*

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Beautiful Tree of Heaven produces leaves 6 feet long, grows 10 feet high in a season! No need to buy a shrub and wait years. A boon for new home owners. Older home owners can replace ugly trees with this majestic, sheltering tree. You get enough seeds for an orchard of shade, yet costs only pennies! Postpaid $1.00

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SECRETARY WANTED for responsible position in Methodist Church on Chicago's north shore. Typing and transcribing skills required. Box T-22, TOGETHER.

1050-MEMBER CHURCH, city 55,000, seeks services full-time Director Christian Education. Modern facilities, school well-organized, growing, presenting creative opportunity. Exclusively Christian Education. College-related with Student Assistant. Salary good. Write PASTOR, PINE STREET METHODIST CHURCH, Williamsport, Penna.

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Let's Get Acquainted

George Miller: His watchword—speed.

Dr. Ralph W. Sockman may well be unique among Methodist pastors. While his contemporaries move from parish to parish, he has been minister at his first charge, Christ Church (Methodist) in New York City, 42 years. Generally regarded as one of the foremost ministers of Methodism, he has refused three times to be made a bishop; he'd rather, he says, preach, educate, and write books. You get an excellent sampling of his writing talents now in his up-to-the-split-second article, *Men to Match Our Missiles* (page 10).

•

The author of *What's Ahead for the American Indian?* (page 21), **Oliver La Farge,** knows whereof he speaks. La Farge lives in Santa Fe, N.M., where he gleans on-the-spot information about the Southwestern tribes' attitudes and aspirations. Through the years he has held high office in the Eastern, National, and American Associations on Indian Affairs, contributed articles to national magazines, and written some 15 books. His topic, always: Indians.

•

Bruce Williams was a natural to write *Opportunities for Christian Service* (page 47). Brought up a "preacher's kid," he has seen firsthand the wide and varied needs for professional workers in the church. (His father, the Rev. H. L. Williams, will retire as associate secretary of the Methodist Board of Evangelism in September to become minister of stewardship and evangelism at the First Methodist Church in Pasadena, Calif.) Bruce was graduated from Vanderbilt University, then cut his journalistic teeth as a reporter on *The Geneva* (N.Y.) *Times, The Schenectady* (N.Y.) *Union-Star,* and *The Nashville* (Tenn.) *Banner.* In between, he covered the Korean War for *Stars and Stripes.* In 1956 he joined our staff as associate editor, heading up TOGETHER's news section.

OUR CAMERA CLIQUE

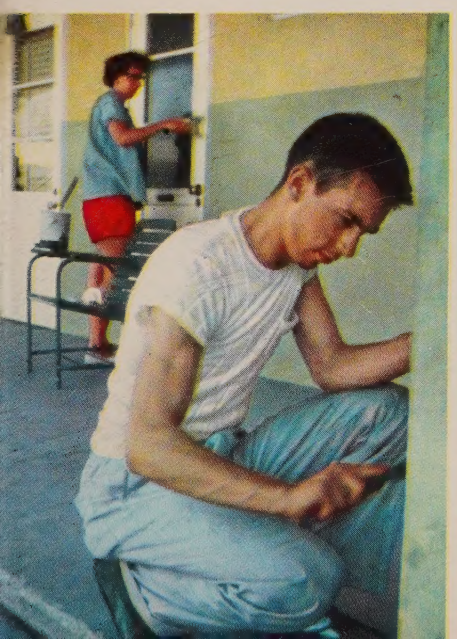
There are times when a cameraman must be nimble as a sprinter. In the two hours Church Night was in session, staff photographer **George P. Miller** scurried from meeting to meeting, shooting *Family Night in Shreveport* (page 61). Then, in New Orleans, he had three hours between planes in which to shoot *Haven for Unwed Mothers* (page 13). The pace slowed a wee bit in Oklahoma City; George was able to spend two days with Indian Methodists getting our pictorial, *Church of the Ten Tribes* (page 23). But speed is nothing new to George. Before he joined TOGETHER's staff, he was a news photographer for *The Milwaukee Journal.* He also has been a free lancer of note. You probably have seen his work in national magazines: his photos have appeared in such top-flight publications as *This Week* and *Life.*

TOGETHER photo credits for this issue follow:

Cover—Ivan Dmitri • 1—H. Armstrong Roberts • 2—Chuck Abbott-Rapho-Guillumette, courtesy Arizona Highways *• 9—UP • 16—Top-*Minneapolis Star*—Bot.-Bill Little • 17—Ohio State University • 21—Marie Rodell • 23—Cen.-Richard A. Peterson • 26—Richard A. Peterson • 27—Carl Mydans-*Life *• 28—*Spencer Evening World *• 29—Wide World • 35-42—Ivan Dmitri • 43—Patterson-Black Star • 50—Erich Hartmann • 65—RNS • 66—Methodist Public Relations • 68—RNS • 70 Top R.—RNS • 74—John Ahlhaiser • 75-76 Charles F. Cooley • 13-14-15-23-24-25-30-55-58-59-61-62-63-64 George P. Miller.*

t ***hearty!*** *Work campers have no trouble with this job—see that hungry youngsters pack in lots of good, nourishing food.*

ister ***bait.*** *Scraping paint is hard work—t who objects, in a cause like this one?*



Work And Play But No Pay

THROUGHOUT THE U.S. and some of her neighbors this summer, willing college students with strong backs and a zeal for Christian service will pay their way to six Methodist work camps and two community-service projects—there to work, serving others without pay.

They will build roads, plant trees, paint houses, supervise children, and help as attendants in mental hospitals. At day's end they will discuss the progress and problems of their work—and enjoy the wholesome experience of worshiping together.

Sponsored by the Methodist Student Movement in co-oper-

Faster! *Camper-led program of games lets children work off their energy, keeps them safely out of streets—and danger.*

ation with the Board of Missions, these annual work camps open the door to Christian service for dozens of college men and women. Designed for those 18 and over, who have finished their college sophomore year, or its equivalent, work camps usually last six to nine weeks. Basic requirements: good health, hard work, a high degree of emotional maturity —and a desire to render Christian service.

Most often, students labor where underprivileged families are centered, where tensions are highest—and where Christian witness is most needed.

Last year, for example, one of the most successful camps was at Calexico, Calif. Calexico is a small town on the Mexican border, populated by Latin Americans, Negroes, Indians, and whites. Into it flows a steady stream of men and women, creating a picturesque cultural blend — and vexing social problems.

Campers, who paid their way to Calexico, were housed last year in the Neighborhood Center, an institution of the Woman's Division of Christian Service which justly claims: "We serve all people, regardless of age, race, or creed."

As part of the 1957 project, campers repaired and painted the social building and deaconesses' residence. This summer, when a second work camp takes place, between June 18 and July 30, campers will wreck an old garage with a second-floor apartment and construct a new, combination garage-apartment with up-to-date facilities.

In other U.S. cities, in Mexico and Cuba, additional Methodist students will be devoting their summers to similar undertakings. For them, too, work and play, but no pay—except in the knowledge of a Christian deed, well done.

Mission. *As men labor outdoors, girl volunteer leads quiet "crayon group." Aim is the same: to give an active Christian witness.*

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TOGETHER *editorial has built an ever-widening circle of influence.*

- More than 1,500 readers write TOGETHER every month regarding editorial features.
- TOGETHER readers have submitted over 16,000 color transparencies for publication in connection with two pictorial features, "America The Beautiful," and "Family Life."
- TOGETHER has been awarded the George Washington medal by the Freedom Foundation, and much of its editorial content has been reprinted, quoted and excerpted by other leading magazines and newspapers.
- Five of TOGETHER's twelve 1957 issues have become completely exhausted in supply because of requests for additional copies.

Consistent advertising growth measures TOGETHER's business influence.

122 advertisers used TOGETHER in 1957
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TOGETHER *The Midmonth Magazine for Methodist Families*

Published by The METHODIST PUBLISHING HOUSE
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If your church is already using the All Family Plan (almost 8,000 are), be sure to include your local hospitals, nursing homes and doctor's offices on your TOGETHER list. New and prospective members should also be added monthly. Ask your pastor how simply this is done.

And if yours is not yet a TOGETHER church, enter your All Family subscriptions early this summer. Orders received by August 1 will start with the September 15 issue. The charter rate is still being offered, only 50¢ a quarter billed to the church, thus saving 33% from the regular $3 a year subscription rate. For information write the TOGETHER Business Office today.

Connie Kay Hughes, 19, is a junior in the school of nursing at the Methodist Hospital in Omaha, Nebraska. But even nurses become ill, and while recovering, she finds "fun and faith" in TOGETHER. Connie is from Clarinda, Iowa, where she and her parents are members of the First Methodist Church.

The Midmonth Magazine for Methodist Families

Together

740 North Rush Street, Chicago, Illinois